

THE
REDEEMER'S Glory Unveil'd,
OR THE
Excellency of CHRIST Vindicated,
IN THE
Antiquity of his PERSON,
AS
GOD-MAN, before the World began :
BEING

An Explication of the MYSTERY, which was
kept secret, from the Beginning of the World.

Wherein are unfolded,

The Doctrines of the Pre-existence of the Soul of
JESUS CHRIST, and the Glory of the Elect in their
vital Union to him, &c. being a Reprehension of
this degenerate Age.

By **SAMUEL STOCKELL**,
Minister of the Gospel; not of Men, neither by
Man, but by JESUS CHRIST, and Pastor of a
Church of CHRIST in London.

*Jer. iii. 15. And I will give you Pastors according to
mine Heart, which shall feed you with Knowledge
and Understanding.*

*Eph. iii. 8, 9. Unto me, who am less than the least of
all Saints, is this Grace given, that I should preach
among the Gentiles the unsearchable Riches of Christ.
And to make all Men see, what is the Fellowship of the
Mystery, which from the Beginning of the World,
hath been hid in God, who created all Things by Jesus
Christ.*

L O N D O N,

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REDEEMER'S GLORY UNVEILED
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ANTICIPATION OF HIS PAROUSIA
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GOD-MAN, AND THE WORLD BEING

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ADDENDA.

Page 5. at the Bottom.

VII. The Portion which Believers have in the Redeemer.

Saml Rotherham. S. Wait

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To the CHURCH of CHRIST,
over whom the Lord, by
your own Consent, hath
made me Pastor, Grace
and Peace from God our
Father, and the Lord
Jesus Christ, be multi-
plied.

DEARLY BELOVED,



WHOM I love in the
Truth, and for the
Truth's sake, which
dwelleth in us, and shall
be with us for ever, the
regnant Proofs that you have gi-
ven of your Love to, and Zeal for
A 2 the

The Dedication.

the great and glorious Truths of the everlasting Gospel of God, and the tender Regard that you have always had, under my Ministry, for the Redeemer's Glory, with many other Particulars which might be mentioned, give you an indisputable Right to the Dedication of The Redeemer's Glory Unveil'd, &c.

It administers abundant Joy to my Soul, when I consider you, as the Seals of my ministerial Labours among you ; for, though you have had many Instructors in Christ, you have not had many Fathers : But, as an Instrument in the Hand of the Holy Ghost, I have begotten you in the Gospel ; and, as many of you have been regenerated by my Ministry, so all of you have professed abundant Joy and Establishment thereby. O that I may be made a farther Instrument in the Hand of the Lord, to carry on the great Work

be

The *Dedication.*

V

begun, and present you as a chaste *Virgin to Christ*, and that you may be my *Joy and Crown*, in the great *Day of Accounts*.

But I am very jealous over some of you, that you have only a *Name to live*, and that your *Hearts and Works* are not right before God: That you are *dead*, while you have a *Name* in God's House, and a *Place* within his Walls. May the good Lord *awaken* you, and bring you to himself, and to the Knowledge of the Things that tend to your *Peace*, before they are *hid from your Eyes*. Remember, that if the Ordinances of Christ do not give and convey *Grace*, they *barden and sear*; and, O what a dreadful Thing is it to be *bardened* under the Dispensations of *Grace*, and to be *ripened for everlasting Damnation*, by the very Means Heaven hath appointed to *make the Redeemed*

The *Dedication.*

meet for the Inheritance among the Saints in Light !

However, it is my great Glory, that this is the Case of but a *few* ; for the *most* of you are always, with a *cheerful Aspect*, ready to shew a reverential Regard to the Person of Christ and his Institutions. Your *Faith* and *Conversation* have been, and, blessed be God, are according to the Gospel-Revelation ; for, in these Respects, you have been inferior to none, but have even *surpassed* many of your *elder Sisters*. In these Matters, *many Daughters have done well ; but thou, I had almost said, excellest them all.*

But I must say this of you, that you have *excelled most* of the *Churches* ; for *few* of them can equal you, in your constant and steady Adherence to the Doctrine of the Redeemer's *Antiquity*, as *real*, though
secret,

The Dedication.

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secret, God-Man, before the World began, as the Head of all God's Ways and Works: In whom, with amazing Delight, you are made daily to see, and that for yourselves, an ineffable Fulness of Nature, Grace, and Glory. With what Joy have you beheld your Justification, in his imputed Righteousness founded on the Covenant? And you have also, with great Pleasure, viewed the Holiness that fills his Person, the Communications of which are to you the Sanctification of your Souls, and your Meetness for Glory. You likewise behold the Faithfulness of your God in his Covenant, in daily communicating these Graces to you, whereby you are enabled to go on, with steady Pleasures and unshaken Joys, to the World where Joys and Pleasures are grown to full Perfection: And this influences your Conversation,

A 4

and

The Dedication.

and makes you adorn your Profession by an evangelical Obedience.

Though many carnal Preachers, and blind Priest-ridden Professors, have stigmatized you as Antinomians, and no Friends to Holiness and Duty; yet you shine in the Eyes of all that know you, for your ready Attendance upon the publick Worship of God; for you love the Gates of Zion, and the Place where your God manifests his Glory. Your Love to private Meetings, to seek the Lord, on special Occasions; your liberal Contributions for the Support of the Cause of Christ, and his poor Members, your Family and secret Religion; and your moral and modest Behaviour and Deportment to all Men, bespeak you to be a People redeemed from a vain Conversation: And all this you perform without Whine and Cant, or those frightful Grimaces that are legible in the Fa-

ces

The Dedication

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ces of your hypocritical Despisers; and, although you are reproached, you are not cast down, but through Grace esteem it, as an Honour, to be accounted worthy to suffer Shame, for the Sake of Christ, and a peaceful Conscience in his Blood. Go on still, my Brethren, in the Strength of the Lord, your own God, with an undaunted Courage and Resolution: And may your Zeal and Labour, for the Glory of Christ, and the Promotion of his Mediatorial Kingdom, in the Salvation of his Church, prove successful, and remain a Pattern to be imitated by all the Churches that know you.

I add no more, but desire to be remember'd by you, at the Throne of Grace, when your Souls are warm under a Sense of Divine Love, that I may have continued to me the sensible Manifestations of the Love of God, be kept close to him in all
2 my

The Dedication.

my Ways, and supported and assisted, in all my ministerial Labours, for the Glory of God and the Good of Souls; and that you may grow in Grace, in a greater Knowledge of Christ, and more intimate Fellowship with him, in order to your Meetness for your Thrones of everlasting Glory with him, is the Prayer of him, who is

Your Servant for Christ's sake,

in the Work of the Gospel,

SAMUEL STOCKELL.

THE



T H E
P R E F A C E.

R E A D E R,

TH E following Treatise, which contains several great and important Truths of the Gospel, is not published for Strife and Contention, for the Sake of Novelty or Singularity, nor for any secular Advantage. The first of these I abhor; the second I don't affect; and the third I don't expect; but these Sheets are made publick, from a Principle of Love to the Honour of Christ, and the Salvation of Souls.

Some will, perhaps, object, that, although I have declared, that I do not affect Novelty, the greatest Part of the Treatise is a Novel. I answer, it may seem to be a Novel to Men, who never have seriously or studiously read their Bible; but all, who have, with Sobriety and Humility, diligently examined the sacred Oracles,

The Preface.

Oracles, have discovered, that the Things contained in the following Sheets are to be found in the Word of God. Our Sentiments, therefore, are far from being new; for we have the Glory of Antiquity on our Side.

Some may say, that I here reflect upon all Men, as if they never with Care and Attention read the Word of God, and would commend myself, as the most assiduous in conversing with the sacred Oracles. I answer, I fear that I have too great Reason to reflect upon many, who rest in their Authors, Expositors, Annotators, and Systems, more than they ought, rather than closely apply their Minds to Labour and Study; whereas, if they did but study more, and read less, we should have greater Men among us, and our Sermons and Works would not swell with other Men's Lines.

But there have been many, who in their Day studied hard, and brought Truth to Light; and some few, I hope, there are in our Age, who with Diligence seek after Truth, dig for her as for hid Treasure, and do not altogether rest in the Sentiments of good Men, as if their Sayings were infallible Proof; though this is manifestly the Case of many, since they seek no farther Evidence. Not, that I despise Reading;

no,

The Preface.

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no, very far from it; for I very frequently with Pleasure look into the Writings of the Fathers, and am instructed; but then I bring all to the Touchstone of the Word and sanctified Reason, to know, whether those Things that they affirm are so.

You may, perhaps, say, that every wise Man does the same. It is very true; but then all Men, even some accounted great Men, are not so wise; for there are some who have ventured abroad into the World, in other Men's Works; and, when their monstrous Dress hath been detected, they have confessed it not to be their own, and all they could offer, in their own Vindication, was, that they took their Authors Word for it. But I forbear; the Residue of the Spirit is with my God, who will pour it down, in his own Time and Way, and teach all his Servants in a better Manner, than they are generally taught, at present.

As to my commending myself, the Charge is false; for I have often, and do still discommend myself. I have Need of Shame to think, how little I read my Bible, and study the great Truths contained therein. No, I am far from boasting; for, when I have done all, I have done no more than my Duty; nay, my all is not a tenth Part of it. I desire to lie in the Dust;

The Preface.

Dust, from all Views of myself; yet my Soul shall still make her Boast in the Lord; and Objections brought against me fall off easily, because I am upheld by the everlasting Arms of the mighty God of Jacob.

As to what may be objected against the Subject-Matter of this Treatise, it gives me very little Anxiety, since the Truths it contains will defend themselves: But, as the Manner of the Performance is mine, it most concerns me, being sensible of my own Inabilities for so great a Work. I know that my Readers will be of various Dispositions; some learned, who will distort my Sentences, and put them upon the Wrack, forcing them to speak what they please, and then they will draw their own Conclusions from them; and others, perhaps, affectedly ignorant, who, because they cannot take in the Things contained in this Work, will clamour and make an hideous Outcry, and even say all the Evil they can of what they don't understand. The next is the prejudiced Reader, who is the worst of all; for he is resolved to find Fault, before he begins to read a single Word. From the two latter of these I expect no Quarters, and I ask none: But there is another Sort of Readers, who are unprejudiced, and, being governed by a good Spirit, will pass no rash Judgment upon this,

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this, nor any other Work, but read and try it by the Scriptures; and, if they find it true, they will embrace it, and overlook a thousand Weaknesses of the Author's Pen. I hope that my Reader will so treat me, and cover all my Imperfections with a Mantle of Love; and, if my unprejudiced Reader prove a Man of Sense and Learning, he will do so: And to such a Reader as this I will briefly discover the Things contained in the following Sheets.

*It contains the Glory of Adam in his created State, the Blessedness of his Condition, before he lost the original Rectitude of his Nature, by his Disobedience to the Law of his Creation, and also the miserable State into which he hath plunged himself by the Fall, with many dreadful Concomitants thereof. It shews the Methods made use of by the Devil, to seduce our first Parents; and likewise what the Image of God was, wherein Adam was made, which he lost by his Transgression, and the Love of Christ to his People, in their fallen State; where I have endeavoured to prove the real Existence of his rational Soul, as God-Man, before the World began, which I hope is proved to the Satisfaction of the Unprejudiced. My Soul longs to have the Lord Jesus glorified above all Creatures, in all Respects; which can never be done,
till*

The Preface.

till the Doctrine of his Antiquity is embraced, as will appear from this Treatise. I have also discovered, from Scripture and Experience, the Rebellion of the Unregenerate against Christ, and the Means by which it is conquered, with the blessed Consequences of this Conquest. And I have likewise taken upon me (I hope my Reader will pardon me) to shew, what is the Preaching of this Age, and what is the Duty of a Gospel-Minister; and have concluded with the Saints Portion in their glorious Redeemer.

Reader, what I have written hath been (if my Heart does not deceive me) with a sincere Respect for the Glory of Christ, and the Honour of sovereign Grace, and for the Believers Peace and Joy in the Lord, with his farther Establishment and Growth in Grace, and in the Knowledge of his only Lord and Saviour Jesus Christ. And that it may answer all these Ends, for which it was written, is the Prayer of him, who will, according to his Measure of Light and Grace, be ready to serve thee, in all Things belonging to thy everlasting Peace,

Samuel Stockell.

THE



THE
Redeemer's Glory
UNVEIL'D, &c.

The INTRODUCTION.



HE Understanding of Man, since the Fall of *Adam* from his Paradisaical State, is not only darken'd with Ignorance of the glorious Grace of the Gospel, and the divine Truths therein contain'd, but is also filled with Prejudice and Opposition against it; and there is nothing in Nature can remove or take away this Prejudice, or cause this Opposition to cease, but the Illumination of the Mind; and this cannot be effected by any Means whatever, but by the energetical Operation of the
B Spirit

The Redeemer's Glory Unveiled, &c.

Spirit of God, by the Instrumentality of the Word in the Ministration of the Gospel of Jesus Christ, by which God's Elect are brought to see their undone State, as they stand in *Adam*, and are under a broken Law: And here they also behold a matchless Beauty in Christ, and ineffable Glory in his Grace, by which they are brought to bow their Wills to Jesus Christ, as God's only Way of Salvation; and, as such, they go forth to him in Faith, which is attended with *Joy unspeakable, and full of Glory*. This is the *Time of Love*; for now the nuptial Rites, which on Christ's Part were celebrated, before the World began, are solemnized on their Part by *Faith of the Operation of God*.

This vital Marriage-Union to Jesus Christ is a glorious Mystery; yea, such a Mystery, that if Angels from Heaven were to proclaim it to Men, destitute of the Grace of God, with the greatest Perspicuity, they could not understand it, though never so learned in a human Way, as the great Apostle saith: *But the natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him; neither can he know them, because they are spiritually discerned*. By the *natural Man* here, I humbly conceive, w

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must not understand the animal or brutal, but the rational Man; for so the Word, in the Original, properly signifies, as those very well know who are acquainted with the *Greek Language*. From this Text, therefore, it evidently appears, that a Man, with all his Reason, though never so well cultivated by the Rules of Art, in a liberal or learned Education, is incapable of taking in Things supernatural; since, notwithstanding all his Learning, he is still but a natural Man; and, if *everlasting Love* and Grace do Jer. xxi. 3. not prevent it, he will live and die a Stranger to, and a Despiser of, the Blood Heb. x. 29. and Righteousness, Love and Grace, of the Son of God, which will inevitably plunge him into an Abyss of endless Woe.

As this Marriage-Union is a glorious and mystical one, and known to none, but such as have *Christ in them the Hope* Col. i. 27. of Glory, oh, how suitable are Jesus Christ and his Fulness to their Souls! These are beheld by them with the utmost Pleasure; and they can prize, value, and adore Jesus Christ, and that infinite John iii. 16. Love which gave him. The Glory, which they behold, in their Relation to this their great exalted Head and Husband, at their Father's Right-hand, in their Names and
B 2 Nature,

The Redeemer's Glory Unveil'd, &c.

Psal. cviii. 1.

1 Cor. xiii. 12.

Rom. viii. 29.

Chap. viii. 7.

Gal. iv. 24.

Nature, makes their Hearts to glow, and their Tongues to give Glory and sing Praise. Oh, how do they long to be in that blessed World, where they shall see their Beloved, *Face to Face*, and be for ever free from all Lets and Impediments, that may obstruct the Enjoyment of his divine Presence! Oh, how doth the Knowledge of this Relation inspire their Souls to Holiness, and a Conformity to Christ Jesus! As these happy Souls live above the condemning Guilt of Sin, this Love and Grace also fill them with strong Desires to live above the committing of it.

But, before a Soul is brought to the Knowledge and Comfort of these Things, God is often pleased, in the Course of his Providence, to call them to pass through many Difficulties, and to conflict with many Evils; and this is done, in order to strip them of that Pride wherewith by Nature they clothe themselves, in some good measure, to destroy their natural Enmity to Jesus Christ and the Grace of the Gospel, and to cure them of that innate Propensity of Love to the Law, as *a Covenant of Works*: Yet all these must be done, before the Soul can be brought aright to embrace Jesus Christ and his Grace, as they are revealed in the Gospel.

Now,

The Redeemer's Glory Unveil'd, &c.

Now, in order to set the Soul's vital Union to Jesus Christ, as God-Man, and Pfal. lxxx. 17. many more precious Truths of the everlasting Gospel, in a clear and distinct Light, which is the Design of this Work, I shall observe the following Method.

I. I shall give a brief Account of *Adam's* Glory, in his created State; and of his miserable Estate, as fallen.

II. The Redeemer's Love to the Elect, as considered under the Fall; wherein I shall endeavour to prove the real Existence of his rational Soul, as God-Man, before the World began.

III. What the Rebellion of the Elect against the Mediator, before Conversion, is.

IV. The Means, by which the Elect are brought to Jesus Christ, and their Rebellion is conquered.

V. The blessed and delightful Consequences of this Conquest.

VI. What the Preaching of this Age is; and what is the Duty of Gospel-Ministers.

C H A P. I.

A brief Account of Adam's Glory, in his created State; and of his miserable Estate, as fallen.

Gen. i. 1—4,
& 25.

Chap. ii. 7.

Gen. i. 27.

WHEN *Elohim* had created the Heavens and the Earth, and brought the rude Mass into a beautiful Form, he rested not, but proceeded to make Man out of the Dust of the Ground, and infused into him the Breath of Life, and Man became a living Soul; and this was done in the Image of God, and after his own Likeness: So God created Man in his own Image, in the Image of God created he him. By the Image of God, we are not to understand any Perfections of his infinite Essence, because it is impossible for Creatures to be made like an infinite Deity, and God cannot communicate his Essence to any: Therefore, that common receiv'd Notion of God's communicable Attributes is to be renounced and abhorred, as an **Heresy** of very dangerous Consequence, since it hath a Tendency to swelling Pride and great High-mindedness, and directly leads into Blasphemy; for, when I am left to conceive

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conceive myself, as possessed of any of the divine Perfections, I am then making way for every vain Imagination, that can enter into my naughty Heart. May the good God enable us for ever to detest and abhor Principles of this pernicious Nature, and help us always to keep in mind that Sentiment of the Schoolmen *, who taught, that *there was nothing in God but himself*; and, if so, it is impossible for us, either as Creatures, or Christians, to partake of his Essence.

By the *Image of God*, I humbly conceive, is meant the Lord Jesus Christ; for he is the *Image of the invisible God*, Col. i. 15. *the First-born of every Creature*; the *Man* Psal. lxxx. 17. *of God's Right-hand*; the *Son of Man made strong for himself*, by federal Stipulation. This was the *Image of God* that *Adam* was made in; Jesus Christ was the first *Rev. iii. 14.* of the Creation of God, his Soul had a real, though a secret, Existence with God, in the Beginning of his Works or Ways; yea, it was the Beginning of his Way, for *it was before his Works of old.* Prov. viii. 22.

Now, after the Similitude or Likeness of the Man Christ Jesus, was *Adam* made; for though the Body of Jesus Christ had not a real Existence, before the Founda-

* Quicquid est in Deo est Deus.

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Heb. x. 5.

Gal. iv. 4.

tion of the World, yet it was formed in the Cogitation of the divine Mind, and in Counsel *prepared* for him; and it was to be ready in a real and open Existence, *in the Fulness of Time*, in the Virgin's Womb.

But these Things shall be consider'd at large, in their proper Places.

Col. i. 16.

John i. 3.

Chap. xvii. 5.

Eccl. vii. 29.

Well: It was the Soul of Jesus Christ, then in Being, and his Body, in Decree, which was the Image and Pattern, by which *Adam* was created; for he made all Things by Jesus Christ, by him exemplarily, as Man and Mediator, who, as the eternal God, himself made all Things efficiently. Christ, as the Image of the invisible God, was holy and pure; so was *Adam*, in his created State. Christ was also happy and glorious, for he was possessed of a Glory with his Father, before the World began; so *Adam*, in his paradisaical State, was happy and glorious. His Nature was intirely holy, and his Person possessed of all the Felicities of a created State; he had all the Strength, Fortitude, Wisdom, and Purity of an uncorrupted Nature, which render'd him capable of keeping the Law of his Creation, in all its Demands, which consisted in personal, perfect, and perpetual Righteousness.

Observe

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Observe here, That this Righteousness did not consist in active Obedience only, but in passive also: *But of the Tree of the* Gen. ii. 17. *Knowledge of Good and Evil thou shalt not eat of it; for in the Day that thou eatest thereof thou shalt surely die.* From whence it appears, that *Adam* was to suspend Acting, *Thou shalt not eat*; yet, in this Suspension of Action, he was active, his Will being inclined to obey his Maker's Law. This *Tree of Knowledge of Good and Evil* was, I apprehend, a real Tree in the Garden of *Eden*; for I cannot, with one of the Fathers*, turn all into an * *Origen.* Allegory; however, I conceive, it had nothing in its own Nature, which was either good or evil; but it was the Commandment of God that made it so. Now, this Tree may be properly called the *Tree of Knowledge of Good and Evil*, because there was a Good and an Evil that could not be known otherwise than by eating thereof; which was breaking the Command of God, in violating the Law of Creation; and we find, that there was in Man a strong Propensity to be wiser and greater than he was in his created State, which induced him to venture upon the Loss of a present and certain Good, for a future, and (to him) an uncertain Good; nay, and upon no less
Evil

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Gen. ii. 17.

Evil than Death itself, both temporal and eternal.

Gen. iii. 1, 2, 3

The Devil touched our first Parents in a very tender Part, and, like a subtle Adversary, enter'd in at the weakest Fort, fastening his Temptation where it might take the deepest Root, and bring forth his designed Purpose. Observe how cunningly he goes to work; he enters the Body of the Serpent, a Creature more subtle than any Beast of the Field, and, doubtless, very familiar with our first Parents; and he directs his Discourse unto the Woman, concerning the Law she was under. Upon this Subject, he first begins, and says, *Yea, bath God said, Ye shall not eat of every Tree of the Garden?* Eve answers the Serpent, *We may eat of the Fruit of the Trees of the Garden: But of the Fruit of the Tree which is in the midst of the Garden, God bath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.* All the Trees in the Garden our first Parents might freely use at their Pleasure, except this *Tree of Knowledge of Good and Evil.* The Serpent tells the Woman, that they should not surely die, for God, he insinuated, kept them back from greater Glories, by prohibiting the eating the Fruit of this Tree; *For God doth know, that in the Day ye eat thereof,*

Gen. iii. 4, 5.

of.

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of, then your Eyes shall be opened, and ye shall be as Gods, knowing Good and Evil.

Here it was the Devil byass'd our first Parents: *Ye shall be as Gods.* The original Word אלהים doth signify Gods; and it is the Name of the great Jehovah in his Personalities; but yet this Name is applicable to Magistrates. *God standeth in the Congregation of the Mighty; he judgeth among the Gods.* It is also applied to false Gods, the Idols of the Heathens; and even to the Devils themselves. Now, saith the Serpent, *Ye shall be as אלהים, i. e. Ye shall be as Devils, knowing Good and Evil; knowing the Worth of Good, by the Loss of it, and the Dreadfulness of Evil, by sustaining it; and by these cunning Artifices our first Parents were deceived; but yet, as before, there was a Good to be known, that could be known no other Way, than by eating of the Tree of Knowledge of Good and Evil.*

Now, this Good was Salvation and eternal Glory by a Redeemer. It is true, that our first Parents, before their Fall, were happy; they enjoyed God without Interruption, being filled with all the Delights of Nature, and were superior to the whole Creation; for all Things were put under them, and they had Dominion over all the Works of God's Hands,

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2 Cor. iii. 5.

Hos. xiii. 9.

Gen. vi. 5.

Hands, which is evident, *Psal. viii. 6. Thou madest him to have Dominion over the Works of thy Hands; thou hast put all Things under his Feet.* In these Things did his Glory consist; but, as soon as he listen'd unto the Voice of the Serpent, and of his Wife, and eat of this Tree, he immediately lost his Crown and Dignity, and tumbled headlong down from his Glory and Honour into a dreadful State of Sin and Misery, being deprived of his Power to will or perform any good whatever. He cannot help himself, nor so much as *think* a good Thought, for his own Relief; for his whole Nature is corrupted, and all his Actions are wicked; he is not capable of doing any Thing, except to increase his own Misery and everlasting Woe; he can *destroy himself*, but nothing else: He is entirely divested of Power to keep the Law of God, and the Divine Precepts vastly surmount all his Wisdom as well as his utmost Strength. Now, the Law in all its Force and Rigour takes place not only upon his Person and Posterity, but also in his Conscience; and he is plunged into a Gulph of Sin, Sorrow, and Despair. He is practically a Foe to God, and naturally prone to break his Law daily; and as under this broken Law he must cer-

certainly fall a Prey into the Hands of
incensed Justice, since it is impossible for Gal. ii. 16.
Man ever to find the Way to eternal
Life, by a violated Law, though vain
Man is, and will be catching at Life and
everlasting Happiness, by his Duties and
Performances; yet, in this Way, he can-
not take hold of them, because Death is
threaten'd by the righteous Lawgiver,
Who is not a Man that he should lie; so Numb. xxiii. 19
that Death shall surely take Place, and
all the Threatenings of a broken Law shall
be put in execution: *For in the Day that* Gen. ii. 17.
thou eatest thereof, thou shalt surely die.
However, notwithstanding all these
Threatenings, Sinners are so stubborn and
rebellious, through the *Blindness of their* 2 Cor. iv. 4.
Minds, that they are resolved to attain
Life by their own Doings, though it will
certainly prove their eternal Death; as
will appear from what may be said about
the Tree of Life. "This Tree, saith an *Ainsworth's*
"excellent Author, was unto *Adam* a *Annot. on Gen.*
"symbolical Tree, a Sign of a blessed *xxix. and*
"natural Life in Paradise, and of eter- *Gen. iii. 22.*
"nal Life also; but on the Fall of Man
"it ceased to be so. It might not now,
"in the Justice of God, be so continued
"unto Man fallen into Disobedience;
"and he farther adds, that God, in dri-
"ving Man from this Tree, would drive
"him

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Col. iii. 3.

Rev. ii. 7.

Gen. iii. 22.

" him from all Confidence in himself,
 " and in his own Works (and so from the
 " Abuse of this Tree also, which might
 " turn to his future Judgment) that he
 " might seek the Life in Heaven, which
 " is *hid with Christ in God*, who will give
 " *to such, as by Faith do overcome the*
 " *World, to eat of the Tree of Life, which*
 " *is in the midst of the Paradise of God.*"

We see here, that this Tree was to *Adam*
 a Sign of Life, and the Participation
 thereof would have put him in the Possession of endless Joys: But, being fallen, the Way to Life and eternal Bliss is so guarded, that it was impossible for Man, in this fallen State, to have laid hold of them; and if he had attempted the Tree he must have died in the Action.

The Substance of this Sign I humbly conceive to be this, that every Man, who attempts to have eternal Life by his own Acts and Performances, will eternally miscarry; for in vain do Men imagine themselves qualified to run upon the flaming Blade of a fiery Law, which they themselves have violated. Sure I am, that such Men do not think at all, or, if they do, it is in a very dark and confused Manner; because, if their Thoughts were just and right upon this awful Point, their Attempts would fill them with Hor-

ror

ror and Amazement: For he that hath obtain'd eternal Life for his People had the flaming Sword of a broken Law (the Zech. xiii. 7. Sword of Justice) sheath'd in his Soul and Heart; and such a Stroke as this was would at once have struck the united Strength of Angels and Men for ever down to the lowest Hell.

Therefore, O proud Legalist, whoever thou art, thou art working hard, but to no purpose, for all thy Works will leave thee to perish eternally. Thou art striving to make thy Peace with God, yet *Peace* shall be very far from thee; Isa. lvii. 21. and all that thou at present callest *Peace* is nothing else but Stupidity, and will prove like the *Crackling of Thorns*, that Eccl. vii. 6. will soon pass away, and *thou wilt lie down in everlasting Sorrow*. Behold all Isa. l. 11. ye that kindle a Fire, that compass your selves about with Sparks: Walk in the Light of your Fire, and in the Sparks that ye have kindled. This shall ye have of mine Hand, ye shall lie down in Sorrow. Be- Heb. x. 29. cause such despise the Blood and Righteousness of Jesus Christ, and trample them under their Feet, great will their Punishment be. The Lord help them to consider, what a fearful Thing it is to fall — x. 31. into the Hands of the living God, i. e. an absolute God, a God out of Christ, a
God

Heb. xii. 29. God clothed with Vengeance, *a consuming Fire*. Sinners, you are fond of attaining Life by the Law; but do you hear

Gal. iii. 10, 11. what the Law saith? *For as many as are of the Works of the Law are under the Curse: For it is written, Cursed is every one that continueth not in all Things which are written in the Book of the Law to do them. But that no Man is justified by the Law in the Sight of God, it is evident;*

Heb. ii. 4.

for the Just shall live by Faith. Now, that it is impossible for any Man to keep the Law perfectly is manifest from universal Experience; for there are none so presumptuously bold as to say, that they can perfectly keep the Law; and, if any should be guilty of so much Vanity, their Lives and Conversations will evidently confute their unwarranted Assertions, and give pregnant Proofs to all impartial Observers, that they are far out of that Way which leads to the *City of God*; and, that they have not one of the least Qualifications for that Country, which is filled only with spotless Inhabitants.

From the whole, then, we may very justly conclude, that fallen Man is quite out of the Way to Life and Happiness, and has no Power of his own to put himself into it. If he is in the Way that leads up to the World of Glory and Blessedness,

edness, he has been brought into it by the Grace and Power of God; for it is a Way Men do not know by Nature; it is so dark and obscure that they cannot behold it: *And I will bring the Blind by a Way that they know not, I will lead them in Paths that they have not known; I will make Darkness Light before them, and crooked Things strait: All these Things will I do unto them, and not forsake them.* Isa. xlii. 16;
God's Way of Salvation, by the Lord Jesus Christ, is a Way which natural Men know nothing of; neither can they know it, but by the supernatural Operations of God the Holy Spirit, which must enable them to see, that Christ is the safe, pleasant, easy, and only *Way* to Blessedness. John xiv. 6.
Without this Assistance they know nothing of Christ the Way; nor are they desirous to know any Thing about it, but rather despise it; and therefore it is absolutely necessary, that the Divine Power be exerted, or else they will go on *in the broad Way to Destruction, down to the Chambers of Death.* Matt. vii. 13; Prov. vii. 27;
But God, in the Course of his gracious Dealings, manifests a Divine Power in bringing his People into the Way of Life; for he purposed in himself, and covenanted with his Son Christ Jesus from everlasting, that his People should be willing *in the Day* Psal. cx. 3.

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Day of his Power; which sufficiently proves, that they could not be willing, before this powerful Day; for, if it were possible that Sinners could be willing to come to Christ, the Way of Salvation, there would have been nothing in this Covenant-Promise to the Mediator, *Thy People shall be willing, &c.*

I know that the Enemies of Grace endeavour to weaken and enervate the Force of these Words, by telling us, that the Text, in the Original, signifies, that they shall *willingly offer themselves*; which, if granted, will not serve their Purpose. Supposing the Meaning of this Phrase to be, *They shall willingly offer themselves*, it is not in the Day of *their* Strength or Power; but it is in the Day of *His* Power, which may be easily proved from the original Text. These Gentlemen had done something, could they have proved, that the Day of the Redeemer's Power had not been in the Text; but that it is to be found therein is abundantly manifest; עֲמֹךְ נְדָבוֹת בַּיּוֹם חֵיל. The Word here is not חֵיל *their* Strength, but it is חֵיל *thy* Strength, or *thy* Power, i. e. Christ's Strength or Power; for that he is the Person spoken to is clear from the first Verse of this Psalm. Therefore, the *Arminian* Sense of

of, and Gloss upon these Words, is false, and offers Violence to this Portion of the sacred Scriptures. An unhappy Tribe! for, when Truth fails them; they make Lyes their Refuge, and assert any Thing, to propagate their pernicious Principles, and diffuse their Poison into the Minds of Men; tho' they need not be so industrious, since their Principles are every way suited to the Palates of Men *dead in Trespasses and Sins*. But some may say, Who are those you call *Arminians*? I answer, shew me a natural Man, destitute of the Grace of God, and I will shew you an *Arminian*. But I shall not make it my Business here to enter into the Controversy between the *Calvinists* and the *Arminians*, my Design being only, in the ensuing Work, as they fall in my way, to take particular Notice of some of their dangerous Opinions; and, according to that Measure of Strength that God hath given me, I shall strike such Blows at their *DAGONS* and *DIANA's*, as, if seconded by a Stroke of the *Arm of that God who is jealous for his own Glory*, they must immediately fall before the *Ark of his Strength*.

Thus we have said somewhat of the Creation and Happiness of *Adam* in his supralapsarian State; and also of his fall-

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en Condition, and the Miseries thereof, without the Interposition of Grace and Power from the Springs of *Everlasting Love*.

Jer. xxxi. 3.

There is yet one Thing more that I would take special Notice of, before I conclude this Chapter, which is,

Whether *Adam*, if he had stood in his paradisaical State, and had never broke his Maker's Law, would have been admitted to any greater Glory than what he was possessed of in the Garden of *Eden*? Or, whether he should have been translated to the Glory that the Saints now possess with Christ eternally at God's right Hand?

Answer. I conceive, that *Adam* had no Promise of a better Life than what he did enjoy in his paradisaical State; and we never can, in Honour to the Person, Righteousness, and Fulness of the Lord Jesus Christ, think, that *Adam* would have had as great Glory and Honour for his Righteousness, as Jesus Christ shall have for his. Now, either there is a greater Worth and Glory in the Righteousness of Christ than that of *Adam*, or there is not; if there is not, then Jesus Christ is no more than a Creature, or his Godhead hath no Influence upon his Righteousness; and this will necessarily render the hypo-

hypostatical Union of two Natures in one Mediator needless; and, which naturally follows, it is an Impeachment of the Wisdom of God, in the Constitution of the Person of Christ.

But, if there is a Worth and Glory in the Righteousness of Christ, superior to that of *Adam*, as certainly there is; which appears from what hath been said concerning the Dignity of his Person (and this is a Truth that all good Men will agree to) it then follows, that the Reward of the Redeemer's Righteousness is a Glory beyond that of an earthly Paradise. If the Righteousness of *Adam* did intitle him to a spiritual and eternal Glory, the same that Jesus Christ is now in the Possession of, it would follow, that Jesus Christ hath not the full Reward of his Obedience, which would impeach the Justice of God; but Jesus Christ hath the full Reward of his Obedience; and, if *Adam* had receiv'd such a Reward, he would have had more than his due.

From the whole we conclude, that *Adam's* Obedience intitled him only to the Felicities of an earthly Paradise; for it can never be proved from Scripture-Revelation, that there was any superior Glory design'd as the Reward of his Obedience. Oh then! what Cause have all

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1 Per. i. 4.

John xvii. 25.

the Redeemed of the Lord to bless God, for the Righteousness of Jesus, by virtue of an Interest in which they have an indisputable and indispensable Right and Title to a better and more glorious Inheritance than ever the Holiness of *Adam* could have procured for them; because *it is an Inheritance incorruptible, and undefiled, and that fadeth not away.* Oh glorious Grace, and matchless Love! that we who had lost our original Righteousness, the Rectitude of our Nature, and all the Blessings of Nature, should by the Hand of eternal Love, have something better and more glorious laid up in store for us. *O righteous Father, help us to adore all thy Grace and Goodness, and love thee, and live to thee, under a Sense of all thy gracious Favours, for evermore. Amen.*



C H A P. II.

Of the Redeemer's Love to the Elect, consider'd as under the Fall; wherein I shall endeavour to prove the real Existence of his rational Soul, as God-Man, before the World began.

THE blessed Jesus having loved his Church, his Bride and Spouse, as consider'd in her supralapsarian or unfallen State, with a Love of Complacency and pure Delight; *For his Delights were with* Prov. viii. 31. *the Sons of Men*, as they were his, by the Father's free Donation. This Love was John xvii. 6. so strong, that, when he saw his Spouse fallen in the common Head of Nature, and even wallowing in all the Filth of a lapsed State, these Things did not break the strong and blessed Bands of his Love; but he loves her still, and is resolv'd to comply with all the Purposes of infinite Wisdom, concerning her Restoration from all the Miseries of her fallen State.

This glorious Jesus, who is the sovereign Lord and Head of Nature, Grace,

Psal. ii. 7.

and Glory, was by his Father *begotten* to the Office of a Mediator, and sustained that Character, before Angels existed, and

Prov. viii. 26. *the highest Parts of the Dust of the World* appear'd; he was really a Mediator, before *Adam's* Existence,

Gal. iii. 20.

Now, it is evident, that an infinite God cannot be a Mediator, unless he mediate to himself; which I apprehend to be very irrational; since it is what I cannot, nor, I believe, any Man in Reason can account for; neither are we taught such a Notion, or any Thing like it, in the sacred Oracles, but the Scripture is plain and expresse in this Matter: *Now a Mediator is not a Mediator of one, but God is one. A Mediator is not of one,* that is, is not of one Essence or Nature; but the great God is of one Essence; therefore, a Mediator must have a Plurality of Natures; for, where there is not a Plurality of Natures, the Essentials of a Mediator are wanting; and, where the Essence of any Being is wanting, that Being does not exist. But, according to the common Scheme of our Age, the Essentials of a Mediator were not, till four Thousand Years after the Creation; therefore, Jesus Christ was no Mediator, in reality, for the Old Testament Church, and consequently, if they went to Glory, they

they found a Way thither that Jesus Christ was not; from whence it will follow, that Jesus Christ is not the Salvation of all that are saved. But possibly, the Gentlemen that I am contending with, would rather give into the Sentiments of the Church of *Rome*, and believe their Doctrine of Purgatory, than the Antiquity of the Mediator's Person.

Jesus Christ was in the Beginning of God's Ways and Works of old, set up and authoriz'd by his Father to be Lord Mediator; and therefore, he must have the Essentials of such an Office, which are these:

1. The Human Nature, or, at least, the nobler Part thereof; and this must be personally united to the second Person in the glorious Trinity.

2. The reasonable Part of the Mediator, I mean his Soul, must be filled with Divine Fulness, and it was so: *For it* Col i. 19. *pleased the Father, that in him should all Fulness dwell.* Now, I query, who this HIM is, in whom the Father pleased that all Fulness should dwell? Surely, not in Christ, as an infinite, eternal, and uncreated JEHOVAH; for, as such, he had an underived Fulness in himself from all eternity. This HIM, then, must be the *Man at his right Hand*, who was the first Psal. lxxx. 17. of Rev. iii. 14.

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of his Creation ; and the real Existence of the Soul of Christ with God, in the Beginning of his Ways, is what I shall attempt to prove both from Scripture and Reason. I am sensible, that in this I shall differ from the common Scheme of the Doctors of our Age ; and I am very strongly inclined to think, that I shall meet with very hostile Treatment from them, either by Tongue or Pen ; but however that be, I care not for it ; and it will appear, from the sequel, that I do not consult nor study to please them, though I would not give them any just Cause of Offence. Indeed, I cannot apprehend, how they can, with any Colour of Reason, be offended at such a glorious Doctrine, as is the Antiquity of the Soul of Christ, upon which all the Glory of his Mediatorial Office has a necessary Dependence ; for if Christ's Soul did not exist before that of *Adam*, then he was not the first of the Creation of God, nor *the First-born of every Creature* ; and as such, he cannot in all Things have the Prebeminence ; which is to give the Ly to the sacred Oracles. From the whole it appears, that his Soul was pre-existent to his Body, which was designed for him in the Counsels of Jehovah, and was to be by the Holy Ghost curiously wrought out

Col. i. 16, 18.

out for him in the lowest Parts of the Earth, as it is gloriously represented in the 139th *Psalms*, 15th and 16th Verses; *My Substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest Parts of the Earth. Thine Eyes did see my Substance, yet being imperfect, and in thy Book all my Members were written, which in Continuance were fashion'd, when as yet there was none of them.* How far these Words are applicable to the Laws of Conception and secret Generation, I leave to those who are better skill'd in Anatomy than myself; there are such Secrets in Nature that we do not understand, nor are able to account for; yet none of these Things are hid from our God, for his Eyes did see our Substance, and in the Book of his Knowledge were all our Members written and fashioned, when none of them did openly appear. But these Words, I apprehend, may very aptly be apply'd to the Lord Jesus Christ, whose corporeal Substance was not hid from the Father, and in the Fulness of Time was made in secret, by the Power of the most High, being curiously wrought *in the lowest Parts of the Earth*, i. e. the Virgin's Womb. The infinitely wise Being did see the Substance of Christ's Body, when

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when it was imperfect, that is to say not made or form'd; for in the eternal Foreknowledge the Form of Christ's Body was conceived, which in Time openly appear'd, according to that secret Form, yet from Eternity none of the Parts of Christ's Body did exist; so that I mean, when I say according to the Scriptures, that he was God-Man, the first of the Creation, &c. not that his Body, Flesh, Blood, and Bones, did exist, but only his Soul, the more noble Part of the human Nature. Some of old as

* *Eutichus and the Manichees.*

serted *, *That Jesus Christ brought his Body from Heaven, and that it only pass'd through the Womb of the Virgin as Water through a Conduit-Pipe.* This is what I utterly deny; for I firmly believe, according to what I have just now observ'd, that his Body was form'd by the Holy Ghost in the Virgin's Womb, and that a Part of her Nature was made so pure by his Divine *overshadowing* Power, that it was not capable of the Taint of original Pollution. This was that which composed the Body of Christ, and so Christ took upon him the Nature of the Seed of Abraham; for the Children being made Partakers of Flesh and Blood, he himself also took part of the same.

Luke i. 35.

Heb. ii. 14, 16.

Here

The Redeemer's Glory Unveild, &c.

29

Here I query, who this *He* was that took part of the same *Flesh and Blood* that the Children did? I humbly conceive it was *HIM* we read of in the 40th Psalm, 6, 7 and 8 Verses, who was God's servant, and that for ever, *whose Ears were opened*, or as it is in the Hebrew *כרעו* pierced through, or digged open. The former Signification alludes to a Custom under the Law, that when a *Servant* could truly say, he loved his Master, his Wife, and his Children, and would not quit his Service, his Master should bore his Ear through with an Awl, and he should serve him for ever; so Christ, whose Ears the Father hath pierced through, in an everlasting Stipulation, became God's everlasting *Servant*; and this he submitted to *Isa. xlii. 1.* from that Love which he bore to his Father and to his Church. The latter signifies giving of Counsel or Instruction, for the right Performance of that Work which the Father gave him to do, namely, to speak forth, and declare the Glory of his Grace, *Isa. l. 4, 5 and 6 Verses*, *The Lord God hath given me the Tongue of the Learned, that I should know how to speak a Word in Season to him that is weary: He wakeneth Morning by Morning: He wakeneth mine Ear to hear as the Learn-*

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Learned. The Lord God hath opened mine Ear, and I was not rebellious, neither turned away my Back. I gave my Back to the Smilers, and my Cheeks to them that plucked off the Hair: I hid not my Face from Shame and Spitting. It is manifest that these Words are applicable to none but to the Lord Jesus Christ, and yet they cannot be applied to him, as the infinite eternal God; for as such, he was above all Instruction, being infinite in Knowledge. Besides, in the Text just quoted out of the 40th Psalm, is held forth local Motion: *Then said I, Lo, I come.* Now, an infinite Being, we are sure, can neither come nor go, because omnipresent; so that it is the Man Christ which is here intended, as farther appears from this Psalm, in which he acknowledges God to be *his God*, which implies his Inferiority to the Father. This is he that took Flesh and Blood, who was capable of Instruction, and whose Nature could admit of local Motion; and as such, in these Senses, he could not be the infinite God himself. It must, therefore, be concluded, that the rational Soul of Christ, the God-Man, is here intended, who knew God's Secrets, and came down into our World to take a Body for a Sacrifice: *Sacrifice and Offering thou wouldst not,*

Psalm. cxlvii. 5.

Psalm. xl. 8.

Heb. x. 5.

not,

not, but a Body hast thou prepared me.
Was this ME the great, eternal Jehovah?
Certainly no; for the Heaven of Heavens I Kings viii.
cannot contain his Majesty. That it was ^{27.}
when the Soul of Jesus Christ, which was
his glorious ME, is, without all Contro-
versy, and the Man of the Father's right
Hand.

Object. A Soul separate from a Body
is not, with Propriety of Speech, called
Man.

Answ. It may be called a Man, if the
Holy Ghost understands what Propriety
of Speech means: See 2 Cor. xii. 2, *I*
renew a Man in Christ, above fourteen Years
ago, whether in the Body I cannot tell; or
whether out of the Body, I cannot tell.
Observe here, that there was a Man in
Christ; but whether this Man was in the
Body, or out of the Body, *Paul* could
not positively tell; and yet it was a MAN.
Now, what was this MAN that was
either in or out of the Body, but the ra-
tional Soul of *Paul*, let such Objectors
inform me; till then I shall rest satisfied,
that the Apostle, in these Words, calls
his Soul a MAN.

The Soul also is spoken of in Scripture
by personal Characters, as in *Job x. ii.*
Thou hast clothed me with Skin and Flesh,
and hast fenced me with Bones and Sinews.
Who

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Who is this Me that *Job* speaks of, doth he mean himself, or some other Man? Certainly himself. This me, then, which sustains a personal Character, being covered with Flesh, and fenced with Bones and Sinews, was no other than the rational Soul of *Job*; from all which it appears, that the Soul of Man is called a Man, when it is not considered as united to the Body, and consequently the Objection falls to the Ground.

Now, I would take the Liberty to demand of these Gentlemen, that deny the Pre-existence of Souls to their Bodies, but especially the Pre-existence of the Soul of Jesus Christ, how they can prove that a Soul can exist without the Body; for if it could not exist before the Body, let them tell me how it can exist after the Body; for by the same Law that my Soul existed before my Body was formed, by the same Law it will live when the present Form of my Body is dissolved.

Perhaps, they will answer, that they have plain Scripture-proof for Souls existing separate from their Bodies after Death; and I have as clear Proof that they existed before the Formation of their Bodies.

Prov. viii. 22.

The Lord created me the Beginning of his Way; for so the Text must be read, as will be shewn anon. As from Scripture

Reve-

Revelation the Christian World generally believe, that the Soul lives when the Body is dead; so I, from the same Revelation believe, that Souls lived before their Bodies; and all this amounts to an ample Proof of the Antiquity of the Redeemer's Soul.

Object. All the Texts that speak of Christ's being set up and covenanted with, as the Head of his Church, and his coming down into our World, mean no more, than that these Things were done in Counsel, Design, and Decree; and so God calls *Things that were not, as though they were*, for they had in the Mind and Foreknowledge of God only a decreative, and not an actual Existence. Just as a wise Architect or great Master-BUILDER, before he begins to build, draws in his own Mind a Model of that Edifice or Building which he designs to erect, and in his own Thoughts purposes who shall be the principal Workman, and have the chief Management of the whole Affair; yet this House is not built, the chief Manager is not there, though all this is done in the Mind and Purpose of the wise Master-BUILDER; so God the Father did from Eternity settle, establish, and purpose in himself (according to the Counsel of his own secret Will) his own
D Glory;

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Glory, the Honour of Christ, and the Salvation of his People. God, who is infinitely wise, and knew all Things before they are, knew that these Things should be actually accomplish'd, because of his own immutable Decree, and accordingly spoke as if these Things were really done by the actual Consent of Jesus Christ himself.

Ans. There is no Force at all in the Objection; and the Simile made use of will not answer the End for which it is produced; for I am not writing about the Counsels and Purposes of God in himself, but of his covenanting and contracting with a Person to fulfil and execute these Counsels and Purposes, and of the Person's Willingness that was covenanted and contracted with to undertake such a Work, as is evident both from the 40th Psalm, and Hebrews the xth, 5, 7, 8, and 9 Verses. I freely confess, that the Platform of Salvation was laid in the eternal Mind; and that the whole Scheme of our Happiness was drawn in Eternity, infinitely beyond all Date; but yet the Contract between the Father and Christ was not so, unless the Man Christ be infinitely eternal, or else an infinite Being must contract with himself. Wherefore we conclude, that the Contract be-
tween

tween the Father and the Man Christ Jesus was *in the Beginning of his Ways* or Zech. vi. 13. *Works, before the highest Part of the Dust of the World was created.* Thus, the great Being, the most wise Architect, when his Scheme was drawn, communicates his Mind to his chief Manager, whom he first fixed upon, what he intends to do; and they covenant with each other, and agree upon Terms, after what Manner the whole Work is to be accomplished, before ever one Stone of the Fabrick is laid. Now, pray tell me, how this Contract between these two can be, when he that is to be the Manager is not in being? Can it ever be said, that God communicated his Mind to a Non-Entity? That he covenanted and contracted with a Nothing; with that which was to have no Existence till four Thousand Years after Adam's Fall? At this rate Jesus Christ was not a real but an imaginary Mediator, and consequently it was no more than an imaginary Covenant, and that which will necessarily follow is an imaginary Salvation only; for it can never be proved, that God covenanted with Christ after his Incarnation, so that we have no Salvation but what was founded upon an imaginary Christ, and an imaginary Covenant.

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Psal. xi. 7.

Gen. xlix. 6.

Moreover, God, who is infinitely just, cannot be supposed to speak to his People in such Terms and Modes of Expression, that tend to deceive them. Is it to be imagined, that God would tell us, that Jesus Christ was by him when he was not, no more than any elect Vessels were? Would he, think you, have told us, that Christ did delight in his Church when he did not; nay, could not, if he had no Existence? Oh, what do Men make of the holy, just, and *righteous Lord*, who represent him, as telling his People one Thing, and yet intending another! *May my Soul never come into their Secret; nor mine Honour be united to their Assemblies.*

Object. But these Texts that you have cited out of the viiith of the *Proverbs* respect Christ's Godhead, and are ample Proofs of his Deity.

Answer. I wonder not that *Arianism* prevails, as it doth amongst us, at this Day, when such poor, blind, ignorant Wretches undertake to defend the Doctrine of the Redeemer's Godhead; for sure I am, that going to the viiith of the *Proverbs*, to prove it, is for ever to give up the Cause into the Hands of the *Arians*. To say that *Proverbs* the viiith, 22^d and 23^d Verses, proves Christ's Godhead,

head, Co-eternity, and Co-essentiality with the Father, is doing just nothing at all; and a Man had better sit still and say nothing, for when he has done, it is nothing at all but his say so; and such inconclusive Arguments make the *Arians* triumph over us, grow more hardened, and rest more satisfied in their own damnable Opinions. The Steps, therefore, that you take, are of pernicious Consequence to the Truth of Christ's Godhead, and, as such, they are sinful. The Words of the Scripture which you make such great Use of, to prove Christ's proper Godhead, are these: *The Lord possessed me in the Beginning of his Way, before his Works of old. I was set up from Everlasting, from the Beginning, or ever the Earth was. The Lord possessed me.* Here, Gentlemen, give me Leave to Interrogate you, which is greater, the Possessor or the Possessed? Let that be answered when you answer all the rest. *He possessed me not [in] the Beginning of his Way, but he possessed me [the] Beginning of his Way,* as the first and chief of all his Ways, as Head and Mediator of his Church, both in Nature, Grace, and Glory. In fine,

The Word which we translate *possessed* can properly be render'd nothing else but *created*. Then Christ was *created before*

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Rev. iii. 14.

* *The Septuagint.*
 † *Assen. Annot.*
 on Col. i. 15.

all Things, and on that Account he was the *first of the Creation of God*. It is very possible, that the Sense in which I take these Words may appear very novel; but how new soever any may think it to be, it is of an ancient and early Date, as appears from the following Translation * of the fore-said Passage †, *I was set up*. Now, it is evident, that he who sets up another is greater than he who is set up by him, and he must also be before him whom he sets up. Here, Gentlemen, at one Blow, you cut off the Co-equality, and Co-eternity of Christ with his Father, whilst you are endeavouring to prove both. Thus you betray your Weakness, and so fall an easy Prey into the Hands of your Enemies, with the Loss of Truth.

Object. But the Text says, *He was set up from Everlasting*; therefore, it proves his Eternity.

Ans. That Being which was infinitely Eternal was never set up; for to be set up supposes, that there was a Space or Time (if I may be allow'd to use such Phrases) when the Thing or Being was not set up: But some there are that do err as much on the other Side of the Question, by affirming, that Christ's Humanity is as ancient as his Godhead, so that they have got an eternal, created, infinite

nite Creature; a Sentiment so absurd, that it deserves no Answer. As to the Term *Everlasting* in the Text, which the Parties in both Extreame build upon, it explains itself; it signifies *from the Beginning, before God made the visible Heavens and Earth*: Thus, Christ was *set up before the whole Creation*, which the Text calls *Everlasting*.

And it will farther appear from some other Parts of this Chapter, that this *possessing and setting up* of the Lord Jesus Prov. viii. 23, Christ, was more than a mere Decree or Purpose; for the Language of Jesus Christ in this Chapter imports his real Existence. As for Instance, *Before the* Ver. 25, 30. *Mountains were settled, or the Hills, was I brought forth—I was by him.* Now, if any should object, this was only in Decree and Purpose, by the same Rule may the Angels say, that they were *set up from Everlasting, and that they were by him when he set a Compass upon the Face of the Deep*; nay, wicked Men and Devils, and all the Beasts of the Field, in this decretive Sense, may say, That *they were with him, when he prepared the Heavens.*

Thus, the whole of this viiith of *Proverbs*, which was written as a special Revelation of the Glory of Christ, the Wis-

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dom of God, is no Revelation of his Glory at all, according to this decretive Notion; and besides, it farther appears in this Chapter, that this *setting up* of Jesus Christ was more than a bare Decree, because he is here spoken of in the active Voice, as *rejoicing and delighting*, &c. which is more than can, with Justice or Propriety of Speech, be said of a Non-Entity. Nay, if we farther inquire into the Import of the Word, *Set up*, we shall find that it is not applicable to the Godhead, nor yet agreeable to the Notion of a bare Decree; for in the Original it signifies, *A pouring out, or anointing*, being derived from the Root *Yasac*, he *poured out*. Now, this cannot have the least Relation to his Godhead, because we cannot say that was *poured out*. This Word may likewise denote his Unction; and so it may be read, *I was anointed from everlasting*. In this Sense it cannot be applied to his Divinity; and I am sure, it is by no means applicable to a Non-Entity, since it would be preposterous to say, that nothing was *anointed* from everlasting. All the Passages of Scripture, that take Notice of Christ's being *begotten* or *set up* by the Father, express it from the Root *Nasac*, as in the second Psalm and 6th Verse, *Yet have I set*

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at my King upon my holy Hill of Sion : In
the Hebrew it runs thus, ואני נסכתי מלכי על ציון הר קדש
From Nasac, I have anointed him to be my
King upon Sion, the Mountain of my Ho-
nours: Which plainly proves the Pre-
existence of the rational Soul of the Lord
Jesus Christ. Besides, in the 7th Verse
of the second Psalm, *This Day have I*
begotten thee can never be applied to
Christ's Godhead ; for I cannot under-
stand the Terms in vogue amongst us,
namely, *eternal Generation*, and *essential*
generation, because I am positive, that
Christ, as the eternal God, was never be-
gotten, since it is impossible for me
to conceive the *Begetter* and the Be-
gotten to be of equal Date. I, therefore,
conclude, that he which *begets* must be
before the *begotten*, in order of Time,
and superior to him, in order of Essence
and Nature ; nay, 'tis impossible, that the
begotten of God should be of the same
Essence with God, because Self-existence,
Eternity, and Independence are the in-
alienable Properties of an infinite Es-
sence ; so that it is plain, according to
this Notion, that Christ is neither Eter-
nal nor Self-existent ; for if he was Eter-
nal he could not be begotten, and yet to
be Eternal is proper to the infinite Es-
sence ;

sence; but Jesus Christ was begotten therefore, not infinitely Eternal, Independent, nor Self-existent. And here give me Leave to advance a former Argument that, according to this Scheme, the Lord Jesus Christ is not equal with the Father therefore, this begotten one was the anointed in the 6th Verse of this second *Psal* the Soul of Christ, the God-Man, begotten to his Office, by being taken into a hypostatical Union with the second Person in the ever blessed and adorable Trinity. Thus, at last, you see, that I am no Anti-Trinitarian, nor Arian either, and I shall endeavour to cast my Mite into the Treasury of Arguments, for the Godhead of Christ, in a proper Place.

I have something more to offer at present, concerning Christ's Fitness, as Man for the Discharge of his Mediatorial Office, and to qualify him to be a proper and compleat *Head in and over all the Church*. This Fitness of Christ for the full and ample Discharge of his Mediatorial Office, consists in that glorious *Fulness* which infinite Wisdom treasur'd up in him, whereof his People were to be made Partakers; and this *Fulness* treasur'd up in Christ is in Scripture called by various Names.

Eph. i. 22.

Col. i. 19.

John i. 16.

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First, It is called the *Divine Nature*, 2 Pet. i. 4.
and his People are said to be made *Partakers* thereof.

Secondly, It is called *Oil*; *Therefore* Heb. i. 9.
God, even thy God, hath anointed thee
with the Oil of Gladness above thy Fel-
lows.

Thirdly, It is called *Fire*; *He shall* Mat. iii. 11.
baptize you with the Holy Ghost and with
fire.

Fourthly, It is called a *River*, whose Psal. xvi. 4.
streams are said to make glad the Church.

Fifthly, It is called *Seed*, which is said 1 John iii. 9.
to remain in the Elect that never did *sin*, Chap. v. 18.
or ever will.

By these, and many more
Names it is called in Scripture, and the
Elect are made Partakers of it; now, I
imagine, that none who profess the Go-
spel can be so ignorant as to think, that
any of those are infinite; for, if they do,
they will not only discover their Ignorance
of God, and of his Grace, but likewise
demonstrate, that they entertain
blasphemous Thoughts, because it hath
been proved already, that the Elect are
Partakers of these Graces; and, if these
Graces are infinite, then are we made
Partakers of the Godhead, and, if so, we
cease to be Creatures: But this was suf-
ficiently exploded in the former Chapter.
The Lord help us to demean ourselves
like

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like those, who, by the Operations of mighty Grace, are empty'd of themselves. I hope none that are truly Gracious, upon a due Consideration of this weighty and momentous Point, will ever more think that they are, in the least Partakers of an infinite Essence. But then you will

Query, What you are to understand by this Divine Nature, that is neither infinite nor human, that the Humanity of Christ and the Elect are made Partakers of?

Answ. When the infinite God had *up, begotten, or created* the reasonable Soul of our blessed Redeemer, he was pleased to possess it with a glorious Fulness: *For it pleased the Father, that in him should all Fulness dwell.* This is the Fulness that every Believer is made the Participant of; for of *his Fulness have all received, and Grace for Grace,* that all Believers are the Lord's anointed; for of the same Grace, and holy Oil wherewith *Christ was anointed above his Fellows,* as the great Head of his People *his Fellows,* I mean the Members of his Body, have their Part and Portion with him, and from him. This was excellently typified by the Unction of the High Priest under the Law, as we have it

Col. i. 19.

John i. 16.

Heb. i. 9.

133^d Psalm and 2^d Verse; where it
 said, that the precious Ointment that
 was poured out upon the Head of Aaron
 down his Beard, and even to the Skirts
 of his Garment. This Aaron was a Type
 of our great High-Priest, the Lord Jesus
 Christ; and this holy Ointment was a Fi-
 gure of the Divine Grace which fills the
 human Nature of the blessed Jesus; and
 the Skirts of his Garment, upon which
 the Ointment ran, shews, that all who
 are near to Jesus Christ in a Marriage-
 Relation to him, though the meanest in
 that Relation, are made Partakers of this
 Divine Unction, according to the Measure Eph. iv. 7.
 of the Gift of Christ. The Apostle John
 very expressly upon this glorious Sub-
 ject in his first Epistle, 2^d Chapter, 20th
 and 27th Verses: But ye have an Unction
 from the holy One; and ye know all Things.
 The Anointing which ye have received
 of him abideth in you; and ye need not that
 Man teach you; but as the same
 Anointing teacheth you of all Things, and
 of Truth, and is no Lye; and even as it hath
 taught you ye shall abide in him. It very
 evidently appears, that this Oil or Ful-
 ness is not infinite, because we are made
 Partakers thereof; and we are, there-
 fore, obliged to conclude, that this Ful-
 ness is created; because all Beings are
 either

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either created or uncreated; and that which is uncreated is infinite; and we cannot partake of it; so that it necessarily follows, that this *Fulness* of which we all are Partakers is created.

Here we are carefully to distinguish between this *Fulness* and the containing Subject thereof, which is the Soul of Christ; for this Divine *Ointment* fills the Soul of Christ, and the whole of human Nature in the *Fulness* of Time. This Divine *Unction* supposes, that there must be an *Anointer*, an *Anointed*, and also the *Ointment*. The *Anointer* is the infinite and eternal God; the *Anointed* is the Soul and whole human Nature of Jesus Christ; and the *Ointment* is the Divine Nature, which is the Fountain and Spring of all those Graces that the Elect are brought to the Experience and Enjoyment of, from their Regeneration to their Glorification; for the holy and blessed Spirit in our Regeneration conveys this Divine *Fulness* and Holy *Seed* into our Souls, and so produces a *new Creature*, or *new Nature* in us, as the Apostle *Peter* elegantly expresses it, *2 Pet. 1. 4. Whereby are given unto us exceeding great and precious Promises, that by these we might be Partakers of the Divine Nature, having escaped the Corruption that is in the world*

the World through Lust. This *Holy Nature* will always escape the Corruption in the World, since it is impossible that it should be tainted through the Lust of the Flesh, or the vile Suggestions of the wicked One; for the *wicked One toucheth* ^{1 John v. 18.} *not, neither can it sin, because it is born of God.*

Besides, all the Supports, Assistances, and Supplies, that this new *Nature* stands in need of, in order to its Nourishment, Comfort, Growth, Stability, and Perfection, are all treasured up in the Man Christ Jesus; for of his *Fulness we receive*, ^{John i. 16.} *and Grace for Grace*, viz. the Grace of Nourishment and Comfort, for the supporting and strengthening of the Divine Principle first infused. It is by this *new Nature* that I become a Believer; and, as it hath its Residence in my Understanding, I am made to see and know a Glorious Beauty, and Divine Excellency, in my great containing Head, from whence my *Life* comes; for I now behold Things ^{Col. iii. 3.} quite a different Light, and see not as the natural Man seeth. As this Grace resides in my Will, I willingly bow down before the Lord Jesus Christ, for Life and Glory, as God's only Way of *Salvation*, ^{Acts iv. 12.} with an holy Resolution to be saved no other Way; and, as it dwells in my Affections,

John xxi. 17.

Pfal. lxxiii. 25.

Cant. i. 2. & vii.

12.

Pfal. xliii. 4.

1 Cor. ii. 15.

Heb. iv. 3.

2 Cor. v. 17.

Col. ii. 2.

Pfal. xxxix. 2.

fections, I love, go forth to, delight in, embrace, with Pleasure and Satisfaction of Mind, none but the Lord Jesus Christ who is my chief Joy; and, as this hath a Dwelling in my Judgment, I can take in the great Things of Eternity, and clearly distinguish between Truth and Error; and, as it hath a Residence in my Conscience, I dwell at ease, I am entered into my everlasting Rest, and have ceased from all my Works, from all my Obedience to the Law in any Sense whatsoever, as the Ground of my Acceptance with God.

This *new Creature* in me, as it resides in all the Faculties of my reasonable Soul, I find by Observation, is capable of exercising all the Senses in a Divine Way, *Feeling, Seeing, Hearing, Smelling, and Tasting*: By it, as the Means, I feel the powerful Impressions of Divine Love under the Operation of the Holy Spirit. It is by this *new Creature* that I feel the Comforts of my saved State, and intimate Assurance of my Interest in Jesus Christ, the Conquest of my rebellious Will, and a cheerful Submission to the Will of God, as best in all Things.

I can also now behold a Beauty in Things, that before appeared dark and as nothing to me, and see a ravishing

Glor

Glory shining forth from the blessed Self-existent Jehovah. Every Perfection of his Essence darts down an ineffable Splendor of Divine Light, in the Rays of which I *behold* in my Salvation a Glory in his *Wisdom*, in contriving my Bliss; a Rom. xi. 33. a Glory in his *Love*, in settling it firm, and John iii. 16. a Glory in his *Power*, in effecting it by the Isa. xlii. 4, 6. Redeemer. I see a Glory in his *Faithfulness*, in carrying on and perfectly completing this Salvation, in the Glorification of his Chosen, notwithstanding all their Sins, Corruptions, Follies, and Abominations whatever. I *behold* all thy other Divine Perfections with a dazzling Brightness, as they are honoured and glorified by the Lord Jesus Christ. I *see* those two seemingly contending Attributes of JUSTICE and MERCY agreeing, and gloriously harmonious in Man's Salvation. *Here Mercy and Truth are met* Psal. lxxxv. 10. *together, Righteousness and Peace have kissed each other;* and I will venture to assert, they could not so meet in any other but the Lord Jesus Christ, according to the Revelation that God hath made of himself in his Word, whereby we are assured, that there is no other Way for the harmonious Glory of *Justice and Mercy*.

E

Object.

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Object. Infinite Wisdom might have found out another Way.

Isa. xlix. 3.

Answer. I know that God could have created ten Thousand Worlds, and in those Worlds ten Thousand different Species; but my present Business is not with what God could have done, but with what he has done, according to the Revelation of himself; and I am sure, that God hath taken the best Means to secure the Honour of his Perfections, in the Constitution of the Person of Christ. To deny this is to reflect upon the Divine Wisdom; for if I should affirm, that God could have taken better Means to secure the Honour and Harmony of his Perfections, I reflect upon his Conduct, and impeach his Wisdom, because I say that he might have done better, if he would; which is such a blasphemy and Presumption as ought to be punished by the Judges.

Isa. xl. 13.

Job xxxi. 11.

Cant. i. 3.

I am also by this *new Nature* in me made to *smell* a Divine Sweetness in the Lord Jesus Christ and his Graces. Oh, what a precious *Savour* is there in his *good Ointment*! His Name is as Ointment poured forth, which emits a holy Fragrance; his Name, *the Lord our Righteousness*, his Name *Jesus*, and his Name, *the Lord of Hosts*, are all sweet. The Redeemer's

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Redeemer's Person is to the Believer as a *Bundle of Myrrh*, and as a *Cluster of Camphire in the Vineyards of Engedi*. He is the *Rose of Roses*, the *Rose of Sharon*, whose Scent is most odoriferous. Cant. i. 13, 14. Chap. ii. 1.

I can now *hear* the Voice of Christ with Pleasure; for this *new Man* in me *knows* it distinctly from the Voice of *Strangers*. The Voice of Christ in the Gospel is a Voice of *Joy and Gladness*. These *glad Tidings* make *Sweet Melody* in the Heart, which makes the Soul to *sing upon its high Places*, and to utter forth the Glories of Divine Grace. John x. 4. Psal. li. 8. Luke ii. 10. Psal. xviii. 33.

I can now *taste* the Sweetness of the *Bread of Life*, and relish the *Streams of that River* which give Pleasure and Gladness to the Church of God; and I find them to be in me a *Well of Water springing up into everlasting Life*; and having eat of this *Bread*, and drank of this *River*, I *thirst no more*, i. e. I thirst no more after any other Waters, being well satisfied with what my Soul hath already *tasted*; for I have *tasted that the Lord is good*. Thus, it appears, that there is enough in Christ to *satisfy*, refresh, re-*gale*, and delight all the Senses of the *new Man*. John vi. 48. Psal. xlv. 4. John iv. 14. Psal. xxxiv. 8. Psal. lxiii. 5.

And, truly, there is nothing out of the Lord Jesus Christ that can *satisfy*, &c.

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Isa. iv. 1.

this holy, pure, and Dove-like *Nature*. It is true, carnal Professors can live upon the Trash and Chaff of their own Doings, and the perishing Carrion of an empty Profession, but the *new Creature* cannot; for nothing short of, or contrary to the Purity of its own Nature, will refresh and regale it, be Food to it, or give it Rest. This may be illustrated by the Raven and the Dove that *Noah* sent out of the Ark, to see whether the Waters were abated from off the Face of the Ground, *Gen. viii. 7, 8, 9. And he sent forth a Raven, which went to and fro, until the Waters were dried up from off the Earth. Also he sent forth a Dove from him, to see if the Waters were abated from off the Face of the Ground. But the Dove found no Rest for the Soal of her Foot, and she returned unto him into the Ark. The Raven returned to him no more; and the Reason why the Raven returned not again was, I humbly conceive, because it found both Rest and Food out of the Ark, upon, and in those dead Carcases that floated upon the Face of the Waters; but the Dove could find neither, for she could not feed upon Carrion; and, as she found no Rest for the Soal of her Foot, she returned again to Noah into the Ark, into which she was readily received. The Raven,*
accord-

Gen. viii. 9.

Lev. xi. 13,
14, 15.

according to the Law, is an unclean Bird, a lively Emblem of the unregenerate World, who shew, that they can take their Rest and Satisfaction out of Christ the Redeemer, the true *Ark* of all God's faithful *Noah's*, and can take Pleasure, and live upon the very Deluge of their own Destruction, into which they are daily sinking, and in which they shall be plunged to Eternity; whereas the *Dove* shews clearly the Inclination and Deportment of the *new Man* in the Soul, who can find no true Rest and Pleasure; nay, no Rest or Pleasure at all, out of Christ the Redeemer, but *flies* to him as his on-^{Psal. lv. 6.} ly Resting-place; for as in Nature all Things incline to their Center, and necessarily continue in a sort of restless Motion, until they come to their Point, so the Soul of Man is in a restless State, till it comes to Jesus Christ. The *new Creature* ever inclines and attracts the Soul to^{Cant. i. 4.} Christ, and never lets it rest, until it comes and sits down in true Peace and Rest in his Person, Love, and Righteousness, with a full Satisfaction of Mind, ^{Psal. lxiii. 5.} as *with Marrow and Fatness*; and it is impossible for such a Soul to rest in, or feed upon any thing else; for the *Dove* may sooner live upon Carrion, than the Soul, that is possessed of this *new Nature*, can live

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Jer. xvii. 17.
Matt. xi. 28.
John vi. 55.

upon any Thing short of the Redeemer's *Fulness*. Thus, we see, that Jesus Christ is the *Hope* and *Resting-Place* of his People, the *Food* of their Souls at present, and their *Crown* and *Joy* in futurity; so that we may say of Christ altogether, as

* Mel in ore, one said of his Name *Jesus* *, " That melos in aure, " he is Honey in the Mouth, Musick in jubilus in corde. *Bernard*. " the Ear, and a Jubilee in the Heart."

The Redeemer is all this to the *Heaven-born Man*; for the Soul, having him, hath all, for Time and Eternity.

As I have already described the Person loving, by giving some Account of his Person and Mediatorial Offices, I shall now proceed to inquire distinctly into the Nature and Effects of Christ's Love, and particularly his Love to his Church, considered as fallen.

Our Redeemer thus *set up, begotten, or created*, united to God in his second Person, and filled with all Grace requisite for the Discharge of his Office, stipulated with his Father, in order to save his fallen Church, to restore her to her pristine Glory, which she had with him before the Fall, and to bring her back from all the Ruin of her lapsed State up

Psal. lxxiii. 24. to a World of everlasting *Glory*.

This Covenant between God and Jesus Christ is, indeed, a Covenant of glorious
Grace

Grace (for there was never any other Covenant of Grace) to the Elect; but it was a Covenant of Works with a Vengeance to Jesus Christ. This will appear, if we consider the Nature of it; for, as it was before between the great God and the Man Christ Jesus, these were the Parties at the Head of this Covenant. The Part of the great God, in this Covenant, was to propound the Conditions and Promises; and it was the Redeemer's Part to engage for the Performance of these Conditions, in order to enjoy the Promises which God in this Covenant had made. God the Father, in this everlasting Covenant with Christ, presents the Church to him, as fallen, in all that Deformity, Misery, and Rebellion, which were the immediate Effects thereof; so that now, in Honour to his Justice, he must pour out his Wrath to the uttermost, for he will never dispense with the Glory of any of his Attributes, but will have full Satisfaction, either of them, or from a Surety. "Well, says Jesus, I cannot, I will not, that they should perish. I cannot part with them; my Love is too great towards them to let them go; yea, and I know that thou lovest them, and that thou wilt accept of my Obedience for their Restoration and Ad-

Isa. liii. 4, 5.

Hos. xi. 8, 9.

John xvi. 27.

Cant. viii. 6. " mission into thy eternal and blissful
 " Presence. Ah! my Love is *as strong*
 " *as Death*; the Coals thereof are Coals of
 " *Fire*, which hath a most vehement
 " *Flame*. The many Waters of Afflictions
 " and Sorrows that I must pass
 " through, for their Salvation, cannot
 " quench it. O! it is a Love above and
 " beyond all their Deserts, that cannot
 " be purchased by all that they are capa-
 Chap. viii. 7. " ble to perform; for, *if a Man would*
 " *give all his Substance* for an Interest in
 " this Love, it would prove too low a
 " Price. I know thy Justice must be sa-
 " tisfied, and every Perfection of thy Be-
 " fence honoured, which they, poor
 " Creatures, will never be able to do;
 " rather than they shall perish, I will sa-
 " tisfy thy Justice which they have inju-
 " red, magnify that Law which they
 " have violated, and bring a Revenue of
 " Glory to thy great Name. I will work
 " out a Righteousness for them by my
 " active Obedience, that will render them
 " spotless before thine Eyes. I will, by
 " suffering, so make amends for all they
 " ever did amiss by Transgression, that
 " the Honour of all thy Perfections shall
 " be secured, and stand fast for ever."

The Father consents, and is well pleas-
 ed for his Righteousness sake, because he

*will magnify the Law and make it honour-
le: " I accept thy Proposal; and, as
in all this thou dost desire the Welfare
and eternal Happiness of thy revolted
Spouse, I grant thee all thy Desires,
and accept thy Sacrifice; Remember all* ^{Psal. xx. 3, 4.}
*thy Offerings, and accept thy Burnt-
Sacrifice. Selah. Grant thee accord-
ing to thine own Heart, and fulfil all
thy Counsel. I will accept thy Righte-
ousness for them, and their Sins shall
be laid upon thee; and I will give them* ^{Isa. liii. 6.}
*the Blessings of Time and of Eternity,
and they shall see all thy Glory, and
possess it for ever: And, that thou
mayest be my Salvation and Covenant* ^{Isa. xlii. 6.}
*to them, and compleatly accomplish
all my Designs, I have prepared a Body
for thee to dwell in, when thou shalt
enter upon the Execution of these Co-
venant-Transactions; for I will have
Satisfaction in the very Nature that sin-
ned. I likewise know, that this Work
is great and heavy, and thou wilt stand
in need of mighty Assistance to perform
it; and, therefore, I promise thee that
I will be with thee, my Hand shall esta-
blish thee, and mine Arm also shall make* ^{Psal. lxxxix.}
thee strong; and do thou call upon me in ^{21.}
the Day of Trouble, and I will deliver ^{Psal. l. 15.}
thee, and thou shalt glorify me. That

- Isa. xlix. 3. "is, thou shalt bring a Tribute of Glo-
 ry to all my Perfections, for *thou art*
my Servant, in whom I will be glor-
ified."
- Isa. vi. 8. "Well, saith Christ, *Here I am, send*
me when thou pleasest; I will go and
fetch them Home to thee, and set them
 Gen. xliii. 9. "before thy Face, or *else bear the Blame*
for ever."

This was the choice Language of the
 Lion of Judah's Tribe; thus, the Cove-
 nant of Grace and *the Counsel of Peace*
between them both was settled for an ever-
 lasting Covenant that should never be
 broken or forgotten; for it is ever in the
 Divine Mind, *he will ever be mindful of*
his Covenant. Herein Jesus our great Re-
 deemer, the glorious federal Head of his
 Church, did manifest the exceeding
 Greatness of his Love to his fallen and
 revolted Spouse. Rather than let her die
 he will die himself, and that she might
 be everlastingly blessed he himself sub-
 mitted to be cursed; for *cursed is every*
one that hangeth on a Tree. He patiently
 bore the Miseries of Earth and Hell, that
 Grace and Glory might be her everlasting
 Portion.

Gal. iii. 13.

Pursuant to this Covenant-Contract
 the Redeemer descends from the Bosom
 of unspeakable Love to take the *Body pre-*
pared

ed for him, to save his Children, full
 Enmity and Rebellion against himself;
 his kind Errand was to give everlast-
 Life to them who despised him, nay,
 such as imbrued their Hands in his Luke xxiii. 24.
 blood, and to win them over, by the 2 Cor. v. 14.
 constraints of mighty Love under the In-
 fluences of the holy Spirit, to love, em-
 brace, and delight in him as their *chiefest* Cant. v. 10.
 good; but, before the Redeemer's Love
 takes place in the Heart, it meets with Luke xix. 14.
 great Resistance and Opposition; for the
 soul by Nature will for a long Time
 hold it out against Christ, and the Truths
 of the Gospel, until the *new Creature* by
 the Holy Ghost is formed in the Soul;
 then Christ and the Believer are *one*
 really; *for he that is joined unto the Lord* 1 Cor. vi. 17.
one Spirit; that is, the Believer is bles-
 sed with the same Divine and Holy Prin-
 ciples that were treasured up in Christ
 Jesus, so that the same *Mind now is in* Phil. ii. 5.
us, which was also in Christ Jesus. The
 greatness of the Love of Christ is mani-
 fested various Ways, and may be clearly
 demonstrated from the following Parti-
 culars:

First, His Love to us was free; he
 might have suffered us to perish for ever;
 he was under no Obligation to *deliver* 1 Thess. i. 10.
us from the Wrath to come. It was his
 own

Isa. lxiv. 6.

Isa. i. 18.

own free and voluntary Choice; he did without Constraint or Compulsion, Father did not oblige him to it; and I am, that there was nothing in us that could either constrain or attract him for we were as *vile* as Hell, and as full of Rebellion as the Devil and our own depraved Nature could fill us. We were so far from loving him, that we hated him in our Hearts, and did not desire Interest in his Love; yet, notwithstanding all this, and ten Thousand Times more, he did not think his Love too great, too rich, too high, or too good for us, but was resolved to love us to the very End, and to love us into Love with himself, and into Love with all his Father's Love and Grace to his Chosen. If our *Sins* and Follies be never so great, his Love in loving us will love us out of them, and bring us through a World of Sorrow, and Want, unto a World of Prosperity, Joy, and Fulness. It is by the Freedom of Christ's Love that we are drawn to love him; for it is that which does attract the Heart of a poor Sinner, and sweetly draw him to Jesus Christ, as our beloved Apostle hath it, *1 John iv. We love him, because he first loved us.* It is the Love of Jesus, as it is manifested in the Heart by the Ministration

Gospel, that melts down the Soul,
inclines it to love him with the whole
Heart. It is like the *Mantle* that *Elijah*
cast over *Elisha*, which made him imme-
diately run after him; for that Soul, over ^{1 Kings xix.}
from the blessed Jesus hath cast his ^{20.}
Mantle of Love, immediately runs after
him, crying out, "*Lord, I will follow* ^{Matt. viii. 19.}
thee whithersoever thou goest. Oh, none
but thee, none but thee! *O that I* ^{Psal. lv. 6.}
had Wings like a Dove! I would fly to
thy sweetest Embraces, and sit down
enwrapped in the Garment of Love in
thy dearest Arms for ever. Oh, I
faint! I faint upon a barren Shore be-
neath a scorching Sun, in a Land *where* ^{Psal. lxxiii. 1.}
little or no Waters be; for few Comforts
and Delights, or refreshing Streams, are
to be found in this World. Oh, how
do I long to be in the Bosom of *ever-* ^{Jer. xxxi. 3.}
lasting Love, and to drink at the *Foun-* ^{Rev. vii. 17.}
tains of living Waters, and to stand up-
on the Banks of that *River* where ^{Chap. xxii. 2.}
grows the *Tree of Life*, that River
which is *clear as Crystal*, where all ^{Chap. xxii. 1.}
Delights are grown to full Perfection,
to be enjoyed and possessed for ever!
Oh happy, thrice happy, longed for
Day, when shall it come! Hast not
thou, O Jesus, which testified these
Things unto us, said, *Surely, I come* ^{Chap. xxii. 20.}
"*quickly.*"

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- “ *quickly. Amen. Even so, come*
 Cant. viii. 14. “ *Jesus. Make haste, my Beloved,*
 “ *be thou like to a Roe, or to a young*
 Psal. lxxxiv. 2. “ *upon the Mountain of Spices; for*
 “ *Flesh and Heart cry out for thee*
 “ *long to come and appear before thee*
 “ *the Heights of Zion. David thy*
 “ *vant, the Man after thine Heart,*
 “ *not long with greater Vehemence*
 “ *see thy Glory in the Temple, the*
 “ *long to see thee in that blessed State*
 Rev. xxi. 22. “ *which thyself art the Temple; for*
 “ *Lord God Almighty and the Lamb*
 “ *the Temple of that State I pant after*
 Psal. xlii. 1. “ *and as the Hart panteth after the*
 “ *ter-Brooks, so panteth my Soul after*
 “ *Enjoyment of my God.*”

Thus, we see clearly, that the Love of
 Christ, when once applied, will draw the
 Heart quite up to himself. This Love
 so working upon the Heart, not only
 the Soul with these Divine Joys, but
 Psal. cxv. 1. “ *constrains it to acknowledge its own*
 “ *ness and Unworthiness; for we know*
 “ *a living Experience, that the Soul*
 “ *hath felt the Power of this glorious Love*
 “ *will break out in such Language as*
 “ *O wondrous Grace! What, love*
 “ *Me, who am the worst and vilest*
 “ *Sinners; and hast thou thus, in*
 “ *loved me, dear Jesus! O unparallel*
 “ *L*”

Love that hath neither Bank nor Bottom! O that I may be *plucked as a Brand* Zech. iii. 2. out of the Burning, who was ready to be taken hold of (as under a broken Law) by eternal Flames! That such a one as I should have God for my Father, John xx. 17. Christ for my Head and Husband, Life, and eternal Glory, the Divine Spirit to be my Conductor and Guide up to the heavenly World, for my Portion, and that for ever, is so much Grace and super-abounding Goodness, that I shall never to Eternity enough admire it. I live, I love, I die! for this Love is too great a Fire, too strong to be pent up in this little Cant. viii. 6. World, Man." Oh, what is the Language under all these Teachings and Divine Applications; but, "Lord, hold thy Hand; this crazy Cottage cannot bear such great Effusions of thy Goodness. With-hold, with-hold, in some measure, or else thou wilt dissolve my Frame." Oh, how is the Soul, at such Season, as it were on Tip-Toe, ready to be gone! How strongly doth it desire the Dissolution of its Body, to be in that World, where it will be capable of bearing the bright Discoveries of all this Love and Grace.

Secondly,

Secondly, This Love of Christ is in itself strong and mighty; for it brought him down from the Bosom of his Father, a Place of perfect Bliss and Purity, to a World of Sin and Misery, where, being stripped of all his visible Glory, as Mediator, he was in a low, *poor*, and abject State; yea, brought him to undergo all the Miseries of this Life, as Hunger, Cold, Thirst, Weariness, and Poverty; the Rage of Men and Devils, in Temptation, Mockings, Scourgings, and in a painful, shameful, and lingering Death. Nay, more than all this, he underwent the Fierceness of his Father's Anger in his Agony in the Garden, when he cried out, *O Father, if it be possible, let this Cup pass from me*; and in his bitter Dereliction upon the Cross, when he cried out: *God, my God, why hast thou forsaken me*. And at last he died, and was confined to the Grave, for a Time. All these Instances sufficiently prove, that Christ's Love was stronger *than Death*; the Coals of Divine Wrath could not destroy, nor the Floods of Sorrow and Pain extinguish it, so strong was the Redeemer's Love to his own. Oh, how desirable is this love to every Soul that is possessed with the Truth. Grace cries out, "O that I might be

"ab

abled more and more to praise the Redeemer for all his Love, who hath loved me, and washed me from my Sins Rev. i. 5. in his own Blood, and hath made me white and clean to stand before his Throne without Rebuke"; and here Soul sits down in Peace and Rest, be- an Object of Delight and eternal complacency.

Thirdly, The Redeemer's Love is im- mutable and everlasting; for as nothing the Creature was the Cause of it, so- thing in the Creature, or by the Crea- e, can destroy it. Christ, having once John xiii. 1. ed his own, will love them unto the d; and it is impossible for any Being separate the Elect from the Love of rist, either in Heaven, Earth or ll. This the Apostle was firmly per- ded of, when he says, by way of hallenge, *Rom. viii. 33, 35, 37, 38, d 39. Who shall lay any Thing to the charge of God's Elect? Who shall separate from the Love of Christ? Shall Tribu- tion, or Distress, or Persecution, or Fa- ne, or Nakedness, or Peril, or Sword? y, in all these Things we are more than conquerors, through him that loved us; I am persuaded, that neither Death, Life, nor Angels, nor Principalities, Powers, nor Things present, nor Things*

F to

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to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord. This, then, is the Saint's Glory, in and under all the Vicissitudes, Revolutions, and Changes of this Life, that they have to do with a Redeemer who is in his Love eternally the same, and their Confidence in this is founded upon the Promises of him who is the faithful and true Witness, that cannot lye. Though by woful Experience they often find themselves to be in great Darkness, and cannot see a great Way before them; yet their Darkness shall not be forever, for it is comparatively but for a Moment. *Isa. liv. 7, 8, 9, 10.* *In a small Moment have I forsaken thee, but with great Mercies will I gather thee. In a little Wrath I hid my Face from thee, for a Moment; but with everlasting Kindness will I have Mercy on thee, saith the Lord thy Redeemer. For this is as the Waters of Noah unto me; for as I have sworn, that the Waters of Noah should never more go over the Earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the Mountains shall depart, and the Hills be removed, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed.*

Rev. i. 5.

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With the Lord, that bath Mercy on thee,
Heaven and Earth may sooner fail and be
plunged into Confusion, yea, annihilated,
and return to their primitive Nothing,
than the Love of Christ fail to his Peo-
ple; for his Love is, like himself, eternal,
and Millions of Ages cannot wear it
out.

If there be nothing in this impure
state that can do it, sure I am, that it
cannot be done by any Thing in that
state of Perfection which is above. Well
then, we may rest satisfied, that the Love
of Christ is eternally unchangeable. Thus,
the Love of Christ appears to be both
free, strong, and immutable. O glori-
ous Love, to love one so vile and sinful,
in all these Respects! O, my Soul, what
Love is this? I am at a Loss to express
it! It is a Love delightful, engaging,
melting, and powerful, that all I can say
of it is, "Oh astonishing and amazing
Love! dearest Jesus, fill me more and
more with a Sense of this thy Love,
that my Soul may rise high in its wont-
ed Affections to thee, until it be swal-
lowed up in unspeakable Pleasures." I
often find, that this Love makes me
more desirous to depart, than to stay here
below. I say, "Oh, what do I do here,
when all my Thoughts, Wishes, and

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2 Cor. v. 2.

" Desires are packed up and gone to the
 " blessed World, where my Joy, my
 " Crown, my Glory, and my All are
 " reserved for me. Whilst here I think
 " I am not at home; and I, therefore, ear-
 " nestly long to be clothed upon with my
 " House from Heaven."



C H A P. III.

What the Rebellion of the Elect against the Mediator, before Conversion, is; wherein I shall make a farther Discovery of the Redeemer's Love.

THE Love of Christ, though thus great and stupendous in itself, and delightful to the Regenerate, to Persons *dead in Trespasses and Sins*, is all as a Thing of nought, and makes no Impression upon the Heart; so that, until he is converted, the Sinner remains full of Rebellion against Christ and the Light of the everlasting Gospel. These are they that *rebel against the Light*; and they manifest the Rebellion in their Hearts by cleaving close either to their Lusts, or to the rotten Rags of their own Doings. Nature hath always in it a Propensity to act in this Manner; and there must be a Manifestation of Divine Power to slay this Rebellion; especially the legal Rebellion, which is in the Heart of every natural Man. It is extremely hard Work for such a one to part with his own Righteousness, for Jesus Christ and his Righteousness;

Job xxiv. 13.

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ousness; nay, it is harder to part with it than it is to perform it; for, when a poor deluded Wretch hath brought himself to live up to such Laws, Rules, and Terms, he then imagines that he hath acquired something to recommend him to the Love and Favour of God. He looks upon these as his *Saviour*, and *Judg. xviii. 24.* esteems them as his *Gods and his All*; take these away, and he has nothing more; for he beholds them as the Price of his Happiness, and the Hope of his Reward. This is the real Language of his Soul in any of his Performances: Suppose it to be Prayer, with what Courage will he say his Prayers, when he reflects upon his Behaviour the past Day and finds nothing to upbraid himself with, either by Omission, or Commission (though, if he had Eyes, he would see enough in himself every Hour to abhor himself for) then he looks upon God as under an Obligation to hear and accept him; but, if he labours under Guilt then his Prayers cease, he is afraid to pray; and, if he doth, he thinks his Praying obtains a Pardon, and his Tears make Satisfaction. Indeed, they do make Satisfaction, but not to God; they satisfy his Conscience, and quiet his Mind; and now all is easy and well, and the Man thinks

thinks himself a very good Christian; and he is so esteemed, it may be, by all his Community. Alas! I fear that most of the Professors of our Day are upon this Bottom. If so, how hard, then, must it be to bring Persons off from this sandy Foundation. I am persuaded, that all the Laws of moral Suasion, and all the Offers, Tenders, Proffers, and Invitations of Grace, with all the plainest Directions and strongest Motives, can never do it; because, if it is ever done, it must be by the Manifestation of a supernatural Power. The *Report* of Christ, and the Truths of the Gospel, will never be believed, until Jehovah *reveal his Arm*; Isa. liii. 1 for such a Soul cleaves to the Law, as a broken Covenant, and regards not Christ; yea, in his very Heart Christ is disapproved, and the *Sparks of his own kindling* are preferred to the Son of God. His Hopes of eternal Life are built upon his own Obedience to the Law, not considering that it cannot give Life, and, as Gal. iii. 21 such, is not fit to be trusted to; yet, notwithstanding this, Jesus, who is the fit, full, and only Saviour, is disdained and rejected, though he be the only *Way* of Life. Thus, in vain, do Men seek the Living among the Dead; they seek for living Comforts and a living Glory

in a dead and abolished Law; and the love that which can neither give Life nor take away Death; for there can be no Enjoyment of Life and Glory, nor Freedom from eternal Death and Shame, but by Jesus Christ the Redeemer, whose Worth is infinite.

Object. " But, saith the Legalist, this is a hard Doctrine; and such Things as these do not become the greatest and the best of Beings. Surely, saith he, I shall be saved, if I am sincerely good. God will be pleased with me, and accept me, if I do my best. If I do all I can, according to my Light, and all ways strive to do the Things that are just and right, shall I not, for these, have an Interest in God's Favour, and Heaven for my everlasting Portion? "

Ans. This Objection shews, how fond Men are of their own Doings, their All and their Best, though the Lord knows, at the same Time, that their Best is naught and bad; and it can never be imagined, that the Favour of God, and the Blessings of an heavenly State, can be obtained by the Doings of those, who are nothing else but Sin and Corruption; for all their best *Righteousnesses* are as filthy Rags, or as a menstruous Cloth, which in the Law, of all Things, was the most defiled;

ed; so that it is impossible for Man to
to Glory by his own Doings, though
ever so exact: But here we see the Va-
ty of proud Man. O, how he exalts
his own Righteousness! how proudly
both he set up his All, his Best, his Sin-
erity, while, alas! his brightest Works
are but gilded Sins; and, although he
makes a great Shew of Goodness, Holi-
ness, and Righteousness, it is all but a
Shew in the Flesh, and spiritual Wick- Gal. vi. 12.
edness in the high Places of his exalted Eph. vi. 12.
heart, and it will all end in everlasting
death; for God will not accept of any
thing short of a perfect Righteousness,
and nothing will please him but a com-
plete Satisfaction for what hath been
done amiss.

I would now persuade myself, that
there are few, or none, who will so
presume to think, that they can
perform a perfect Righteousness, or
give complete Satisfaction to injured Jus-
tice. If there be any such, I hope they
will give me Leave to recommend unto
them that old Maxim in Philosophy,
nothing can give that which it hath
; and it is evident from common Ex-
perience, that there is no Perfection in the
Actions and Works of the best of Men;
must, therefore, be concluded, that
God

God will not accept of the Performances of his Creatures, as the Condition of their Happiness.

Job xiv. 4.

But, if any will proudly dispute the Point, and affirm, that there is a Perfection in the Works of the Creature, they will give me Leave to reply to them in the Words of *Job*, by way of Interrogation, *Who can bring a clean Thing out of an unclean?* he answers, *not one.* He judges it impossible, no one can do it, and it is manifest, from the common Corruption of Man's depraved Nature for the Prophet says, *Isa. i. 5. The whole Head is sick, and the whole Heart faint from the Soal of the Foot even unto the Head, there is no Soundness in it, but Wounds and Bruises, and putrifying Sores.* And, as this was true of *Israel's* Land it was no less so of *Israel's* State and Condition. Now, that Man, who can bring out of this polluted Nature a perfect Holiness, can *bring a clean Thing out of an unclean*; so that he gives the Lye to the Word of Truth, and, in fact, affirms, *he gives that which he never had.* But an Opinion of this Nature, as Men we may easily reject, upon a mere rational Consideration, since it is a Contradiction in Terms, and a confused Jumble.

Object

Object. They, who assert the Perfection of Men's Doings, do not consider them as flowing from the Principles of depraved Nature, but as they are the Product of the Grace and Spirit of God in them, who is pure and holy, and cannot be touched with any Evil; therefore, what flows from this Spirit must be pure and perfect; and, as such, the Righteousness of the good Man is a perfect Righteousness, according to your own Principles.

Ans. It is granted, that the Grace and Spirit of God in a Believer are, in their own Essence, pure, and, in their Quality, perfect; but it doth not from hence follow, that the Actions of a Man arising from these Principles of Grace are perfect and pure; for, though the Fountain of our Actions is pure, the Actions flowing from this Fountain come through a Nature polluted, a Soul depraved and degenerated, and consequently are imperfect. For Instance, the weakest Act of Faith is the Produce of the Grace and Spirit of God within me; yet that Faith is not perfect, because, as it is my Act, it is attended with many Doubts and Fears: And I may say the same of every other Grace, namely, Repentance, Love, Obedience, &c. But if, for once, we should

Col. i. 12.

Heb. x. 29.

should grant, that the Actions of Men as they flow from the Principles of Divine Grace, are perfect, they can never give Man a Right to Glory, because they are destitute of a Divine Sanction, and want Heaven's Broad Seal for it. The eternal Jehovah never appointed them to *be an End*; for the Scripture is altogether silent in this Matter, and I desire not to be wise *above what is written*. I grant that this Grace in us, from which all good Actions and Works flow, was designed by the Lord to be our Meeting for a better State; but that it was designed to be our Right and Title I absolutely deny; for, if it was designed to be our Right and Title to, as well as our Meeting and Fitness for the heavenly Glory, what Occasion is there for the Blood and Righteousness of Jesus Christ? Because if this Notion be true, the Person of Christ, his Fulness, Righteousness, and Blood are only accidental, and, in reality, Things of no value. This, then, is a Principle that all good Men will abhor, since it leads its Embracers, like other Hereticks, to trample under Foot the *Blood of the Son of God*, and to render his Death and propitiatory Righteousness altogether ineffectual. I mean, that Righteousness *without us*, which consists

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the Redeemer's Obedience and Death: and I am sure, that the Objection cannot be made by a Man who has the Truth of Grace in his Soul, because this true Grace, this Christ *within us*, who is our *Hope of Glory*, ever teaches to adore, Col. i. 17. adore, trust in, and value a Christ without, who is the Fountain from whence itself does flow. Good Lord, help us all to take heed and beware of these *new Lights*, that lead from Christ the *Light of Life*, down to the *Chambers of Darkness and Death*. This is the Prov. vii. 27. *Light within*, in which so many blind wretches boast and glory; they tell us, that they are got into a new Dispensation, a Dispensation *beyond Jesus Christ*; that the *Man at God's Right Hand* is entirely neglected and forgotten; nay, the *Rock of our Salvation* is by them Deut. xxxii. *lightly esteemed*. I know, that through the Riches of boundless Grace, there is Living in the Bosom of infinite Love, which gave Birth and Being to the Mediator, that is the highest Dispensation to which Creatures can arrive, either in time, or to Eternity: But I arrive at this by the Mediator, and in him I enjoy Pleasures and Glories thereof. Now, because I am admitted to partake of the Pleasures and Glories of the great and high-

John xiv. 6.

highest Dispensation of Love, by Jesus my great Mediator, shall I, therefore neglect him, slight and despise him, by whom I am brought up into this Enjoyment. How ungrateful must such a Proceeding be? Can I think too high, too well, or too honourably of him! Can my Services be too great, or my Obedience too much to him, who hath brought me up to so high a State? Can any who are got up into this Dispensation slight the *Way* that brought them thither, and call his Institutions *fleshly Things*, and *beggarly Elements*. Certainly, whatever their Profession be, concerning this high Dispensation, they were never in it; and therefore, their pretended *Light* within is a false Light, an *Ignis fatuus*, which leads Men into the Bogs of Misery and Perdition. It fills their Heads with the most unaccountable Whims; and they fill their Mouths with the most unintelligible Nonsense, which they account their Glory, imagining that they only are possessed of the Truth, and all others are Strangers to it; and the Reason, why they think so, is, because others cannot understand their Jargon; but it is very obvious, that these are they who never have any Thing, or little, to do with Jesus Christ, as God's *Way of Salvation*.

Psal. xlix. 6.

But here give me Leave to observe, that the Objection itself is intirely false, and does by a wrong Name; for it very evidently appears, that the Objector is ignorant of the Power and pure Grace of the Spirit of our God, since he calls his own Whims and home-bred Nonsense by the Names of *Grace and Spirit* that are pure and holy. Notorious Blasphemy indeed! as if the holy and blessed *Spirit of all* John xvi. 13, *Truth*, who is Christ's Glorifier, whose ^{14.} Work it is to render Christ gloriously delightful to the Heaven-born Soul, should teach and influence them to neglect him, reject his Righteousness, and despise his Blood; which is the Practice of all those that have forsaken the *true Sacrifice for* Heb. x. 26, 29, *Sin*. Thus, instead of having *the Spirit of Grace* they do *despite* unto him, in hating, condemning, and reproaching those, who by *the Spirit of Grace* expect Salvation, only by the Blood and Obedience of the Redeemer Jesus Christ, that died without the Gates of *Jerusalem*, without any Thing in themselves as a Right thereunto, and look upon all they have in themselves to be the Effects and Consequences of his dying Love, desiring also to live in Obedience to him in all those external Institutions which keep his Name up in the World; not that they live upon these

these Institutions, but live upon him in
 1 Cor. xi. 26. them. They eat Bread at a Table, *as if*
shew forth his Death to the World, whilst
 at the same Time they enjoy within the
 living Fruits of his Death. They drink
 Wine, to demonstrate to the World, that
 they believe he once shed his Blood, to
 make Reparation for Sin, whilst *his Blood*
 1 John i. 7. in them *cleanses from all Sin*. Thus,
 Psal. xix. 11. waiting upon him they find a great Re-
 ward. They use Water in Baptism, in
 Obedience to his Command, to convince
 Rev. xiv. 4. the World, that they willingly follow the
Lamb whithersoever he goeth; whilst in
 their Souls they feel a heavenly Baptism
 Psal. lxxiii. 6. coming down upon them, *as Rain upon*
the new-mown Grass, and as Showers that
water the Earth. Thus, refreshed with
 Psal. cxxi. 1. Dews from the *everlasting Hills*, they go
 on to shew forth to the World, by their
 Obedience to external Institutions, that
 all the Things represented by those are
 John xix. 30. done and *finished* in the Person of Christ
 and that they themselves possess the spiri-
 tual Fruits thereof: And what they do
 in all these external Performances, is on-
 ly in Obedience to their *Lawgiver*. From
 Isa. xxxiii. 22. the whole of what hath been said it is
 evident, that Man, at best, with all his
 great Pretences to Purity and Holiness,
 cannot save himself.

Observe

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Observe, then, that, where there is true Grace, that Soul is willing to be saved alone by Christ Jesus; for he is sensible, that he must certainly sink for ever under the Load of Divine Vengeance, if he be not *found in the Redeemer's Righteousness*, he sees, that nothing short of that Christ is, and hath done, can save him; because he alone is able to bear up under the Wrath of God. Phil. iii. 9.

However, notwithstanding all this, the legal Sinner will not, cannot, and is resolved not to part with his Rags and bondage. He hugs his Chains with seeming Satisfaction; and he is fully determined to trust to his Sincerity, whatsoever be the Consequences of such a Contract. He thinks, that his Essays may be accepted, when he hath no more to give; and that God will extend to him his goodness, though it be to the Prejudice of his Truth; which God will never do, for he will stand to his Word. His Honour shall have its Demands; and his Justice shall never suffer by us; for God will not be unjust, or faithless, for our sakes. We have broken his Law, but he will never break his Word; for he hath said, *The Soul that sinneth shall die*, that his Law shall be honoured, his Justice satisfied, and all his Perfections

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glo-

Lev. x. 3.

Titus i. 2.

Rev. xix. 20.

Rom. iii. 27.

1 Cor. i. 31.

glorified. *I will*, says he, *be glorified* which he can never be, if he accepts of the Creature's best Doings, for, in doing so, he must dispense with the Glory of many of his Attributes; but this he will not do, because he is *a God that cannot lie*. The Sinner, then, must be brought to renounce his own Righteousness, and to embrace the Righteousness of Christ, or else he must be cast down *into the Lake that burneth with Fire and Brimstone which is the second Death*. The Word of God doth no where teach us, that we are accepted, or saved, for our Sincerity or any Thing that is within our own Power to do; yet we acknowledge, that Sincerity is found in all Believers, and is an Evidence of their Interest in the Covenant of Grace, but not the Condition of it. As I said before, so I say again that Heaven did never intend, upon any Consideration whatever, to confer everlasting Salvation upon Sinners, for their Performances; since all that our God and Father gives is purely upon the Redeemer's Account; so that, now, in this Way *all Boasting is excluded*, for the *Law of Faith* admits of none, unless it be in the Lord Jesus Christ; because every one that glories must glory in the Lord: And truly gracious Souls can make their Boast

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in the Lord, as the Psalmist saith, *Psalm*
xxiv. 2. My Soul shall make her Boast in
the Lord: The Humble shall hear thereof,
and be glad. O, what a Propensity is
there in Nature to cleave to Creature-
Performances! to settle upon the Lees of
old *Adam*, and to love its own Doings,
in Opposition to the Revelation of God
in his Word, and the Evidence of right
Reason, until the Spirit of God come
and shew the Soul somewhat of its own
Deformity, in obliging Conscience to
execute its Office; but then the Terrors
of the Lord begin to amaze the Sinner;
and he is affrighted with the Fears of Hell
and eternal Wrath. He thinks he be-
holds the Perfections of Heaven setting
themselves in Battle-array against him;
for he sees that he is sinful, and, as such,
cannot be saved alone by his own Per-
formances, but he must, in some Mea-
sure, be indebted to the Righteousness of
Christ, to compleat the Work of his Sal-
vation. Thus, he sets up his Post by
Christ's Pillar, and joins the Shreds of his
own Doings to the perfect *Robe* of the *Isa. lxi. 10.*
Redeemer's Righteousness; and so he
plunges himself into the Error of the
Galatians, who joined Circumcision and
other Ceremonies of *Moses's* Law to the
Obedience of Christ. There were some

2 Cor. xi. 13. *false Apostles, and deceitful Workers, that had transformed themselves into the Apostles of Christ, who in their deceitful*

Acts xv. 1. *Works taught the Brethren, saying, Except ye be circumcised, after the Manner of Moses, ye cannot be saved. They were not willing to be wholly Debtors unto the Grace of God; for they hoped that their Tears and Prayers, as joined with the Righteousness of Christ, would be Matter of their Acceptance with God, that the Perfection of his Righteousness would make up the Imperfection of theirs; and that their Righteousness should be accepted, for the sake of his, so that all the Use they make of the Righteousness of Christ is only as a Stirrup to mount their own Righteousness into the Throne. Thus, proud Self, and not the Redeemer, is exalted; they debase the Righteousness of Christ, which is most glorious in itself, by patching it with their own coarse Performances; and from the whole it appears, that the Honours of their Salvation and Right to Glory are divided between Christ and them.*

But of this we may be assured, that Christ will be a whole Saviour; that he will have the Glory of all our Salvation, as it is his due, or none at all; and, tho' legal Sinners despise him, and such as
pre-

pretend to make themselves Co-partners with him in their Salvation, by their Law-works, let them remember, that by this they make themselves *Debtors to the Gal. v. 3, 4.* whole Law, and that *Christ is of no Effect to them*; and, if ever they made a Profession of the Doctrines of *Grace*, they are fallen from them. This Scheme obliges them to keep every *Yot and Tittle of the Law*; which if they fail to do, as certainly they will, they must be accursed for ever, both in Soul and Body, notwithstanding all their Convictions, all the Views that they have had of their own Deformity in the Glass of God's righteous Law, as the Apostle saith, *Gal. 3. 10. For as many as are of the Works of the Law are under the Curse: For it is written, Cursed is every one that continueth not in all Things which are written in the Book of the Law to do them.*

Here we see the Misery of the Man who is out of Christ; he is, at best, but a Halver with him, and, notwithstanding all he hath done, a cursed Creature, consider'd in himself.

The Righteousness of Christ is the on-dress of a Sinner, who is made to see his Nakedness, and that he hath not so much as a Rag to wrap round his naked soul. This is the Man that knows how

to prize the Redeemer, and value his Righteousness; because, being clothed with it, he shines with a spotless Beauty before the Eyes of infinite Justice and Holiness. Now, if our own Righteousness was a sufficient Covering, and could shelter us from the Wrath of God, then it will follow, that Christ came into our World upon a very trifling and insignificant Errand; which is such a Reflection upon the Wisdom and Power of God, that it never can be admitted as Truth: Nay, to no purpose did Christ work out this glorious Robe, if our own Covering will hide our Nakedness. If Life may be had, in whole, or in part by the Law, it follows, that Christ died in vain; and to all those, who seek Happiness by their own Legality, *Christ become of no Effect*; for, living and dying in such a Condition, they might as well have been born *Turks*, brought up *Pagans*, or lived and died *Jews*, in the Height of Enmity against the Lord Jesus Christ; because they should then have had as much Benefit by the Redeemer as, whilst they retain their legal Principles, they can obtain by the Profession of Christianity.

Gal. v. 4.

But there are likewise a certain Sort of Sinners, who see that they cannot be

save

saved by doing; yet, rather than be in-
 debted to another, for Salvation, they
 fall into Prophaneness, and give them- Eph. iv. 19.
 selves over, being past feeling, unto Lasci-
 viousness, and to work all Uncleanness with
 Greediness. Once they were Professors,
 and worked hard for Life and Glory, but
 all to no purpose. They sought Peace
 and Pleasure in their own Works, but
 found none; and so concluded, that since
 they could find no Satisfaction in their
 Doings, it was, because they could not
 do enough; and, because they cannot do
 enough, they will do nothing, but begin
 to eat and drink with the drunken, and Luke xii. 45.
 treat Religion with Contempt, and say,
 There is nothing in it; that it is all *Craft*,
 and the *Design of cunning Men* to keep
 ignorant People in awe, though at the
 same Time they loudly proclaim their
 own Ignorance of the Power of Divine
 Love. They are like the Man we read of
 in the Gospel, to whom Christ compares
 that wicked Generation among whom
 he lived, many of which had sinned the
 unpardonable Sin, or the Sin against the
 Holy Ghost, as appears from *Matt. xii.*
24, to the 32^d. But when the Pharisees
heard it, they said, This Fellow doth not
cast out Devils, but by Beelzebub the
Prince of the Devils. And Jesus knew their

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Thoughts, and said unto them, Every Kingdom divided against itself is brought to Desolation; and every City or House divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself, how shall then his Kingdom stand? And if I by Beelzebub cast out Devils, by whom do your Children cast them out? But if I cast out Devils by the Spirit of God, then the Kingdom of God shall come unto you ——— Verse 31. Wherefore I say unto you, all manner of Sin, and Blasphemy, shall be forgiven unto Men, but the Blasphemy against the Holy Ghost shall not be forgiven unto Men: And whosoever speaketh against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, nor in the World to come. From the whole of these Words it appears, that the Pharisees and others of the Jews, that Christ was now conversing with, had finned the unpardonable Sin against the Holy Ghost in maliciously saying, contrary to the Light, *That Jesus cast out Devils by Beelzebub the Prince of the Devils.* That was malicious is obvious, from the Manner of their Speech, *This Fellow casts out Devils;* and it was contrary to the Light, for they were Men of Learning

and Understanding, and knew it was impossible, that the Devil should dispossess himself and destroy his own Kingdom. Our Lord himself, in these Words, strikes them with Conviction upon this Point, *If I by Beelzebub cast out Devils, by whom then do your Children cast them out; they shall be your Judges.* Ah! they were very sensible, that it was by the Spirit of God that Jesus cast out Devils, but from the Principle of Hatred they had to that Redeemer, who was *to come out of Zion*, Rom. xi. 26. *and turn away Ungodliness from Jacob*, they maliciously said, that the *Holy Spirit* was a *Devil*, and that the *Divine Power* was *Diabolical*. Thus, we see, that the Sin against the Holy Ghost, which shall never be forgiven unto Men, in this World, nor in that which is to come, is a Compound; it is made up of Light in the Head and Malice in the Heart; and the unpardonable Sin cannot be, where these two Ingredients are not in conjunction. For Instance, a Believer in Christ may sin wickedly against Christ, against the clearest Light, and highest knowledge of his Person and Fulness, as Peter did, when he denied him with oaths and Curses, saying, *I know not the* Matt. xxvi. 74. *Man.* A Person may also sin maliciously against Christ, and yet be in the Election of

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of Grace, and belong to Christ, as is evident from many of the *Jews*, who had their Hand in his Crucifixion; for he prayed for them, in his dying Agony, crying *Father, forgive them, for they know not what they do.* These were afterward converted by the Apostle *Peter's* Preaching, and were *added to the Church*; and had they known it, they would not have crucified *the Lord of Life and Glory.* Thus, we see, that Persons may sin against Light, as *Peter* did, and yet have no Malice in their Hearts, no more than *Peter* had, who *went out, and wept bitterly.* Men, before their Conversion may be exceeding mad against Christ and his Gospel, and yet not sin the unpardonable Sin, because they sin ignorantly; but, where Light and Malice meet, there the unpardonable Sin is committed. Accordingly, if a Man knows, that Jesus Christ is the only Redeemer of Sinners, that he came down from God out of Heaven, and confirmed his Mission by Miracles; and that he was *declared to be the Son of God with Power, according to the Spirit of Holiness, by his Resurrection from the dead*: If such a one as this, that hath believed all these Things to be Fact, and possibly has had some convincing Proofs of the Truth of them, should turn

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urk, or a Jew, and maliciously persecute those that believe in the Christian name, and endeavour to destroy the Faith itself, like *Julian* the Apostate, *what remains*, for such a Wretch as this, *but a fearful looking for of Judgment?* Or, if a Man, after he hath made a Profession of Religion and Piety, and hath made Conscience of moral Duties, and sought Rest and Happiness in them, as has been before observed, and can find none, throws up all Religion, and it becomes the Subject of his Banter, so that he can now break Jest upon the Sacred Word, and mock all the cursed Wit he is Master of, to load it with Inconsistencies, and make it out to be only *a cunningly devised Fable*, the latter End of such a Man is worse than his Beginning; and it had been better for him, that he had never known the Way of Virtue or Righteousness, than after he has known it, to turn away from it: But ^{2 Pet. ii. 21, 22.} it has happened unto him according to the true Proverb, *The Dog is turned to his own Vomit again; and the Sow that was washed to her wallowing in the Mire.* The State of such Men, and the whole of their Religion, our dearest Lord clearly describes, *Matt. xii. 43, 44, 45.* *When the unclean Spirit is gone out of a Man, he walketh through dry Places, seeking Rest, and findeth none. Then*
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he saith, I will return into my House, from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other Spirits more wicked than himself, and they enter in and dwell there. And the last State of that Man is worse than the first. By this unclean Spirit that is said to go out of the Man, I humbly conceive, we are to understand (or, at least, it may be applied to) the Spirit of Prophaneness and open Immorality. Such a Spirit as this often leaves Men, for a Time; but, if it returns again, it comes *seven fold* more immoral, vile, and abominable, than when it left them. When a Man ceases to be immoral, he then thinks himself religious; and, in this moral Way of Religion and Life, he expects to find Ease and Satisfaction. *He walketh through dry Places, seeking Rest,* that is, he walks through the dry Paths of moral and religious Duties, in order to attain his desired End; but it is all to no purpose. *He seeketh Rest, but findeth none;* his *dry Places* of poor bodily Worship will afford him none of the *Waters of Consolation*; for Duties of themselves, although religious, are but dry and empty Things, unless the Lord is pleased to fill them with his Grace and Presence; and they,

they, who trust in their Duties, walk in barren Land, and in dry Paths, *where* Psal. lxxiii. 1. *Waters be*: But the Lord Jesus Christ, our exalted Redeemer, is a *River of Waters in high Places*, and open'd to the Bever by a Divine Hand, as saith the Lord by the Prophet, *Isa. xli. 18. I will open Rivers in high Places, and Fountains in the midst of the Vallies: I will make the Wilderness a Pool of Water, and the dry Land Springs of Water.* Jesus is the *Mountain of Life*, and a Well-spring of Psal. xxxvi. 9. *Delights*; for all the Pleasures of Grace and Glory flow from him, and he confers upon his People all these Blessings. *He makes them to drink of the River of his Pleasures*; that inexhaustible River, whose Streams do make glad the Psal. xli. 4. *Y of God*; and its crystal Streams flow Rev. xxii. 1. *th from the Throne of the Divine Be-*
It is a *Place of broad Rivers and Streams, open'd in the Desart* of this world in the *high Places* of Gospel Institutions, to give Drink to the People, who ^{20.} chosen by the Lord, and precious in Chap. xliii. 4. *Sight*, through the Person of Christ: these are they that taste the Pleasures of Heaven, and the Sweetness of Divine Love, before they come to the full Enjoyment of them, even whilst they tabernacle in Cottages of Clay. Thus, their Duties

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Duties in Religion are attended with ineffable Pleasures; and they have Flowings in of Divine Love, which draw forth Love to the blessed Jesus again, a living Way, whilst Sinners are seeking Rest in their dry Places, and can find none.

Then he saith, I will return into my House, from whence I came out; for there is nothing at all in Religion; it is a mere Cheat, a Bubble, and an idle Dream. I will return to my old Course of Life, take my Pleasures in the Things of Time, and satiate myself with the Delights of Sense. I will have no more to do with this damned Cant and Priestcraft, for the Teachers of it are a Pack of Lyars. They used to tell me of Pleasures and Delights, that were to be obtained in a religious Way, and I was as strict as the best of them. I usually heard three or four Sermons every Day, and was a mighty Zealot for every Thing the Parsons exhorted me to do. But the Pleasures they talked of I never found; therefore, I have done with all, for I will take my Pleasure while I may. Now, the Apostate runs back to all his old Excess of Riot; he returns into the State from whence he came out, that is, Immorality and Prophaneness, and becomes seven fold more a Child.

all than he was before : And, when he is
ne into his old State, he findeth that all
late Religion was empty of true Grace,
ough swept and garnished with moral
ings. His taking to himself seven other
pirits more wicked than himself denotes,
at the Man was arrived at the highest
ch of Wickedness, seven being a per-
t Number ; and the last State of this
an is worse than the first, and, as was
fore observed, It had been better for him
t he had never known the Way of Righ-
ness. Of what Punishment shall such Heb. x. 29.
Wretch be thought worthy of, who hath
dden under Foot the Son of God, and
b counted the Blood of the Covenant an
boly Thing, and hath done Despite unto
Spirit of Grace? Heb. vi. 4, 5, 6. For
s impossible for those who were once en-
tened, and have tasted of the heavenly
ft, and were made Partakers of the
ly Ghost, and have tasted the good Word
God, and the Powers of the World to
e ; if they fall away, to renew them
in unto Repentance ; seeing they cru-
to themselves the Son of God afresh,
put him to an open Shame. This Epi-
was written to the Jews, who pro-
ed the Christian Faith ; and many of
m were obliged to believe the Validity
the Christian Religion, from those
Testi-

Testimonies that were given, to prove its Truth. The Miracles wrought by Jesus Christ and his Apostles declare that the Gospel Dispensation was from Heaven; and by these many of them were enlightened, and saw some Beauty in the Christian Oeconomy. They were verily persuaded, that Jesus of Nazareth, who was born in Bethlehem, was the true Messiah; and, thus, they *tasted the good Word of God*, which said, *Micah v. 1. But thou, Bethlehem Ephratah, though thou be little among the Thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel; whose Goings forth have been from of old, from Everlasting.* In this Taste they feel the Power of Christ's Dispensation, the Day of the Gospel, which some of the Jewish Rabbies have called *the World to come*; and so doth the Author of this Epistle, speaking of the superior Excellency of the Gospel Dispensation to that of the Law, whose Ceremonies and Institutions were given by the *Disposition of Angels*; which supposes, that they, who were under the Law, were in some Measure in subjection to an angelical Dispensation. Now says he, *the World to come*, or Dispensation of the Gospel, of which we speak is not put in subjection to the Angels. The

Acts vii. 53.

Heb. ii. 5.

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These Words of the Apostle evidently prove, that the Ministration of the Gospel is called *the World to come*: And it further appears from this Epistle, that the Gospel is a *new World*, inasmuch as the Holy Ghost saith, *Christ hath once, Heb. ix. 26; the End of the World; appeared to put away Sin by the Sacrifice of himself.* By this Sacrifice, as soon as it was offered, he immediately put a Period to the *Jewish World*; for *the Vail of the Temple was rent in twain, from the top, Matt. xxvii. 51. to the bottom,* to shew that he had entirely abolished that Dispensation. Thus, we see, that these *Jews tasted the Powers of the World to come*, that is, the Gospel Dispensation; they *tasted of the heavenly Gift*, namely, the Lord Jesus Christ; and *were made Partakers of the Holy Ghost*, not of his Graces but of his Gifts, and they will say in the great Day of Judgment, *Lord, in thy Name have we cast out Devils, and done many wonderful Works*; yet will Christ declare to them, *that he never knew them, and will say, Depart from me, ye Workers of Iniquity.* Thus far in Religion did many go; and yet, after all this, they might fall away from a Profession of Christ, and turn *Jews again*; and in so doing, *they crucified to themselves the Son of God afresh;*

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and

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and put him to an open Shame. From hence we may learn, of what little Service a bare Profession of Christ, and the Truths of the Gospel will be, to them who have nothing more. A Man, who find, may be, in a great Measure, enlighten'd in the Knowledge of the Gospel, and taste the heavenly Gift, that is, he may be convinced, that Christ is the true Messiah, the Gift of God, and be made Partaker of the Gifts of the Spirit; may taste the good Word of God, and feel the Powers of a Gospel Dispensation; and yet, after all, he may perish for ever. O how many topping Professors are there in our Age, that have not so much Religion as is here, who think very great of themselves; and yet here is all the Religion, without one Dram of true Grace. The Apostates of our Age can rise no higher in Religion, than a bare Attainment of Gifts, for true Grace, and Love from, and to, the Lord Jesus Christ they are utter Strangers to, and generally when Opportunity offers, they make Shipwreck of the Doctrines of Faith, and of a moral good Conscience. These are Clouds without Water, carried about of Winds; Trees, whose Fruit withereth, without Fruit, twice dead, plucked up by the Roots; raging Waves of the Sea, foaming

Jude, ver. 12,
13.

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at their own Shame; wandering Stars,
whom is reserved the Blackness of Dark-
ness for ever. May the gracious Lord
God Almighty, if it be his holy and
righteous Will, help all legal Sinners to
the Misery of Doing in Religion, with-
out the Lord Jesus Christ; for all will end
in a total and final Apostacy, and their
portion is the hottest Place in Hell.

Thus, we see the Rebellion which fills
the Heart of Man by Nature, against
Christ and the Gospel, and the Miseries
that are the infallible Result of it, with
the Impossibility of any Thing making
an Alteration, but the mighty Grace of
the Lord Jesus Christ, in the Operations
of the Holy Ghost.



C H A P. IV.

The Means by which the Elect are brought to Jesus Christ, and their Rebellion is conquered.

IN order to slay this Rebellion, and to bring the Soul to a blessed and comfortable Union with the Redeemer, God is often pleased to lead the Soul by the *Gates of Hell*, and Jaws of *everlasting Death*, by the Law in the Hand of the Spirit, which takes hold of the Sinner and strikes him with Horror and Amazement, saying, *Pay thy Debt, or to Jail eternally*; which so terrifies him that he cannot look up; and, when he looks upon himself, it is as upon a poor, lost, undone, and condemned Criminal. How do the Curses, and threatening Claps of Sinai's Thunder rattle and rend asunder his rocky Heart, and make him to cry out, *Oh undone, undone for ever! O the Judgment which will overtake me! I am cut off eternally; there is no Hope concerning me! O that I had never been born, that mine Eyes had never seen the Light, or that I had been the meanest Insect,*

*the basest Worm, yea, a crawling Toad, rather than have been of the rational Species! who have a Soul endowed with noble Faculties, which have all been employed as so many Members or Instruments of Unrighteousness. Woe is me! I am miserable! I am ruin'd to Eternity! In these latter Agonies his Soul is a perfect Mageriffibib, a Terror to himself, and to all near him; his Guilt and Fears are so many and great, that he dreads dropping into Hell every Moment; he is persuaded, that Hell is his Portion; and every Minute of his Life brings new Terrors upon him, so that he is almost distracted. In this wretched State he cannot live; and, therefore, he wishes, that he was struck dead and sent to Hell, to know the Extent of his Misery: And, O, how soon the Devil hurry him on to be his own Executioner! Possibly, he shall in some Measure attempt it; he shall rise up with an Intention immediately to put an End to his miserable Life; but he dares not, he dreads the Thoughts of adding farther Rebellion to his Sin. Now, the Devil steps in, and says, *You may as well do it, for you have sinned the unpardonable Sin against the Holy Ghost*; and then he forthwith suggests horrid Blasphemies to the Sinner, and injects, as it were, the*

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very Repetition of these Blasphemies which prove, in a manner, the very Instruments of Death to the Soul. O, how fast are these Blasphemies repeated; and how doth the Soul as often repeat, *God forbid, God forbid!* And can say in Sincerity, *Lord, thou, who knowest all Things knowest* that I hate them. Nevertheless in these Chains the Devil holds the poor Soul fast in Bondage and Terror; and concludes, that it must for ever perish. By these, and such like humbling Methods, the Soul is brought to Jesus Christ for Life; and, now, the Soul is made to give up all for lost, its Duties and Profession of Religion, and every Thing else that was dear to Flesh and Blood, *to be found in Christ, not having on its own Righteousness.* It is thoroughly persuaded, now, that the Law cannot save, and although its Demands are great and rigorous, it is so weak, through our frailty and Flesh, that it cannot advance to Life and Glory. It commands Working; but it gives no Strength for the performing of it.

Phil. iii. 9.

The poor Soul, now, sees, that, if ever it be saved, it must be by Christ and his Righteousness alone; and, if it be not saved in this Way, it must be lost for ever.

Here

Here I would take Notice of an Error that poor Souls are guilty of, under these Divine Awakenings. The Error, I must confess, is natural; but it is strengthened by the *Dawbers of untemper'd Mortar*, in our Age, who call themselves *Ministers of Christ*, and the Gospel, and yet are but *Babes*, at best, and so unskilful in the *Word of Righteousness*, that, instead of being *Teachers of others*, they ought themselves to be *taught the first Principles of the Oracles of God*; for it evidently appears from their general Scheme, that Sinners are too filthy to come to Christ, and that they must have previous Qualifications, in order to their Reception into the Enjoyment of the Redeemer's Love. This is the Error that their Ministry daily strengthens; but blessed Experience reaches, that it is an Error; for, when the Lord was pleased to convince us, that *there was Salvation in no other, but in the Lord Jesus Christ, and that there was no other Name given under Heaven amongst Men, whereby we could be saved*, how fearful were we of coming to this Jesus, *the Fountain of Life, the Rock of Ages*, whose Righteousness is a *Garment of Salvation*. We saw his Purity; we beheld his Love; we longed to come to him; but we saw our own Vileness,

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and were, therefore, afraid to venture. We said, surely, one who is so pure, so holy, harmless, and undefiled, will never look upon such polluted Worms as we. We thought, if we went to him, he would spurn us from his Presence. *What, say the poor Soul, can such an unholy Wretch as I ever think of being accepted by the holy Jesus? What shall I do, that I may go to this Jesus, and be happy for ever? O that I was qualified for the Reception of his Grace and Favour!* Now, the Soul is looking for some good Qualities to recommend it to Jesus Christ; it cannot tell, how to think of coming to Jesus Christ naked; it imagines it must bring something in its Hand, in order to be accepted. O, saith the poor Soul, *if I was but heartily sorry for Sin, if I was but humbled, as I ought to be, I might then with some Comfort go to Christ in Hopes of Acceptance.* A gross Error! Ah poor Divinity! As if the Sovereign Lord of all should expose his Grace, Righteousness, and the Comforts of his Love to Sale, and they were to be bought by the Prayers and Tears of poor awakened Sinners.

Sure I am, if Sinners stay from Christ, till they are fit to come unto him, as in themselves, they will never come; but
Christ

Christ and they must keep an everlasting assistance.

But what Madness is it for Men first to wash themselves, and then go to the Fountain for Cleansing? Or, first to heal themselves, and then go to the Physician for a Cure? Such Things as these are great Demonstrations of Folly and Vanity; and for Sinners to imagine, that they must wash themselves in their own Tears and Humiliations, renders Christ a needless Fountain. If I am washed, I need not go to Christ for Cleansing; if my Tears have a healing Vertue, then I am my own Physician, and Christ, as *Job's* Friends were to him, is to me a *Physician of no Value*. At this Rate, the Blood of Christ is not the healing Balm of my diseased Soul; but such an Imagination is an Evidence of great Unbelief; for there is no Cleansing, without Faith in the Redeemer's Blood. He that comes to Christ must come as poor and miserable, and naked; he must see himself as far as any out of Hell, and be sensible, that he can do nothing to recommend himself to Jesus Christ; he must apply to him for all he wants, who, he is fully convinced, alone can supply all his Needs: And, when he comes to Jesus Christ in this manner, he makes bright Discoveries

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veries to his Soul, manifests himself all his Mediatorial Glory, and displays his superabounding Grace and Love, enabling him to see, what an excellent Redeemer he is, both by Price and Power. Now, the awakened Soul beholds, as clear Day-light, that Jesus *can save to the uttermost* such as are lost in themselves, having given unto God a full Ransom for his People. He can lift them up from the lowest Ebb of Woe, to a Spring-Time of Joy and Bliss; from the Depths of Guilt and Sorrow, to the highest Pinnacle of Joy and Freedom; and these are what make the Soul cleave to Christ with full Purpose of Heart. The Believer is entirely satisfied with him, and desires no other Way of Salvation; he is willing that Christ should have all the Glory, and that he should be very highly exalted.

The poor Believer (for so I may very justly call him) is willing to be nothing, that Christ may be all and in all; he is willing that Christ should do all both in him and for him, and have the Glory of all.

Now, the Believer comes to Christ naked, to be clothed with his Righteousness; filthy, to be cleansed in his Blood; guilty, to his Grace for Pardon; &c.

and empty, to his immense Fulness, to be enriched and filled; weak and feeble, to him for Strength, as the strong Rock of Ages; ignorant, to him for Instruction; and perishing, to him for Salvation. The Believer comes to Christ as a Prophet, to be taught; as a Priest, for atonement; and as a King, for Freedom from the Dominion of Sin, and to be supported and protected in his Walk through this World to a better; he desires his kingly Presence, that frees from all Fears, though in the worst of Times, which made *David* to say, *Psal. xxiii. 4.* *Yea, though I walk through the Valley of the Shadow of Death, I will fear no Evil; for thou art with me, and thy Rod and thy staff comfort me.* By this Rod here, which was the Psalmist's Comfort and support, I humbly conceive, we are not to understand the *Rod of Afflictions*, as the generality of Expositors do, though Afflictions are of singular Service to the people of God; yet that they are Comforts to them, when exercised thereby, is what I do not understand; nor can I believe it, either from Experience, or Revelation. The Author to the Hebrews tells us, *Chap. xii. 11.* *No Chastening for the present seemeth to be joyous but grievous, though the Effects are Peace and Comfort;*

fort; nevertheless, afterward it yieldeth
the peaceable Fruit of Righteousness, unto
them who are exercised thereby. Mark 16.

The Effects only of the Rod or Afflictions are peaceable and joyous, and not the Afflictions themselves; but the Psalmist says, the *Rod* itself was his Comfort. By this *Rod*, then, I understand the Monarchical Rod of Christ Jesus, his Rod of Government, by which he rules the World and the Church, which is called the *Rod of his Strength*; and by this he protects his People from the Rage and Cruelty of their Enemies. This *Rod* is the Saints Comfort in all their Pains and Troubles; they know *the Lord* reigns, and, therefore, they will rejoice. The Rod and Reins of Government are in the Hands of their Redeemer, so that they fear neither Man, nor Devils; they are sensible, that he hath an absolute Authority over them all, so that they *fear no Evil*; for their King is ever present with them, and they have Comfort from the Promises, which are their *Staff*, that support them in dark and perilous Times. Thus they come to Christ, and live in the Enjoyment of him; they come to him with all their Maladies to be healed, as to a Physician of great Value; they come to the Redeemer as unjust, and by Faith

Psal. cx. 2.

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to his Blood for Justification and Peace
ere, and they have Ease from all their
burdens; they see that injured Justice is
atisfied, Heaven secured, the Curse re-
moved, the Law answered, all their Debts
aid, and every Obligation cancelled,
which stood in the Way of their ever-
lasting Participation of Divine Bliss. The
believer can now say of Christ the Re-
deemer, *This is he whom my Soul loveth;*
O that he would communicate more of
himself to me! Oh let the blessed Spi-
rit come down upon me, like *Rain on*
the new-mown Grass, and as *Showers*
that water the Earth! O may he come
down upon me, who have been cut
down from my *Pride and Glory in the*
Flesh! I once did triumph in my own
Doings, and thought very highly of
them; but, Oh! *through the Riches* of
boundless and never to be forgotten
Grace and Love, I now count them Phil. iii. 8, 9.
all as Dung and Dross for the Excellen-
cy of the Knowledge of Christ Jesus my
Lord; yea, I look upon them as *Dogs-*
Meat, as *Trash and Excrement*, that
I may win Christ, and be found in him,
not having on mine own Righteousness,
which is of the Law, but that which is
through the Faith of Christ, the Righte-
ousness which is of God by Faith. I have

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Psal. lxxviii. 18.

" no Righteousness of my own, for
 " myself I can do nothing, but sin and re-
 " bel against Christ and Gospel-Grace
 " But this is my Glory and Joy, that
 " Christ hath ascended on high, and hath
 " led Captivity captive, and hath received
 " Gifts for Men; yea, for the Rebellion
 " also, that the Lord God may dwell
 " among them."

Thus, the Believer sees, that his whole
 Salvation lies in Christ Jesus; and that
 all the Blessings thereof are handed forth
without Money and without Price. This
 indeed, is wonderful sweet unto him
 because he seeth that he hath nothing
buy with, and that Grace is free to the
worst and vilest of Sinners; and, though
 once he came to Christ with his Duties,
 Prayers, and Tears, expecting to have an
 Interest in his Righteousness for them,
 he now breaks out in Language quite dif-
 ferent from his former Apprehension
 and saith, " I view such Deformity
 " myself, that there is no Room left for
 " me to think great or well of myself
 " I see so much Sin attending my Hol-
 " ness, so much Enmity my Love, Har-
 " heartedness my Sorrow for Sin, a
 " Unbelief my Acts of Faith, that I can
 " not value myself upon any Thing but
 " the Redeemer and his Righteousness

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And, as divinely assisted, I will wait for the Supply of all my Wants at the Feet of rich and sovereign Grace, where I shall see his Love, and behold his Glory shining forth; and, with deep Impressions of Love my Soul shall be raised to the highest Pitch of Delight, when in a holy Extasy, and divine Rapture, I shall thus break forth:

" O glorious Redeemer, blessed Jesus, all Divine! Thou incomparable one, who art more beautiful and desirable than all the Creatures of both Worlds!

Thou art fairer than the Children of Psal. xlv. 2.

Men; thou art ten Thousand Times more glorious than all the Hosts of Angels, even those of the highest Order. Oh, none but thee! I desire

none but thee, none but such a Redeemer for me! For, Whom have I in Psal. lxxiii. 25.

Heaven but thee? And there is none upon Earth I desire besides thee. That is, I desire none in Comparison with thee:

For who in the Heaven can be compa- Psal. lxxxix. 6.

red unto the Lord? Who among the Sons of the Mighty can be likened unto the Lord? For my Jesus, who is the

Wisdom of God, is better than Rubies; Prov. viii. 11.

and all the Things that may be desired, are not to be compared unto him: For

" he

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“ he is my *Life*, my *Crown*, my *Glor*
 “ my *All*, and *everlasting Delight*.

“ O lovely *Jesus*! O that I could no

“ come into thy blisful *Presence*, a

“ possess thee for ever! My *Soul faints*

“ for the *Longing* it hath for thee:

“ *when shall I come and appear befo*

“ *thee*! For why should I wander

“ and down in a *barren Land*; wh

“ *Clouds* are thick, and hide my *Belov*

“ from me? Well, my dearest *Life*, fir

“ it is not thy *Pleasure* that I now co

“ to thee, O be pleased to be frequ

“ with me, and make my *Soul* thy ho

“ ly, yea, thy minutely *Resting-Pla*

“ and dwell with me continually.

“ not to me as a *Wayfaring-Man*, t

“ *turneth in only for a Night* and is go

“ but be my constant *Guest*; and let

“ grow up into a daily *Likeness* of th

“ that *I may be made meet for the Inbe*

“ *tance* thou art now in the *Possession*

“ Lord, I am thine, for ever and ev

“ and, as helped by thy *Grace*, I e

“ will keep close to thee: And as I

“ sensible, that nothing can part thee

“ me, as to my *State*, which is to

“ *Joy unspeakable*; so grant, that

“ thing may part my comfortable

“ joyment of thee. O that my *Fra*

“ may be always pleasant and joyful

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and he shall be *all in all*. There, nothing in the Saints shall be a Rival to the Redeemer, or ever claim the least Share of Honour with him; but, now, alas we find too often, that we love our Graces too much, for we are apt to prize them more than the perfect Righteousness of Jesus Christ. We rejoice very much in received Grace, but very little in the *Fulness* of Christ, our great Head in whose Hand all our Stock of Grace both of *Right* to, and *Meetness* for, the glorious World before us, is. How often do we grieve, more for the Want of comfortable Frames in the Dispensation of Grace, than for the Want of him in whom all *Fulness dwells*? O could we but see more clearly, what Christ is, and what he is *of God made unto us*, our Walls would be more full of Peace and Satisfaction, and our Frames more steady and unshaken! But when Men dwell too much upon their Frames, and not immediately upon the Person, Love, and Righteousness of Jesus Christ, give me Leave to say, that they are committing spiritual Adultery with their own Graces and holy Dispositions.

This was charged upon *Israel* of old by the great Jehovah, as one of the greatest Crimes that a gracious People could

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possibly be guilty of. The Lord had decked them with very glorious Ornaments, in an external Way, so that *their Renown went forth among the Heathen for their Beauty*, which the Lord, their God, had put upon them: But this was their Sin, they *trusted* in it; and their Sin was nothing less than *playing the Harlot*. All these bright Ornaments put upon them were typical of the internal Beauty and Glory of the Saints under the Gospel. Now, this their Glory, as we have said, they prophaned by *trusting* in it, and *played the Harlot, because of their Beauty*; and the Way in which they did it was this: *The fair Jewels of Gold and Silver, which God had given them, and beautified them withal, they took them and made Images thereof, and committed Whoredom with them.*

See Ezek. xvi. 9, to the 20th Verse.

The Improvement we may make of the Case of *Israel*, in these Respects, is this: We are prone to put our Graces in Christ's Stead, and prize and value them too much, in trusting to, and resting upon them. When this is the Case, we may very justly say, that such a one *hath forsaken the Fountain of living Waters, and lives upon the Streams which are short of the Fountain*. Sure I am, this is *playing the Harlot with our Grace and*

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Frames; because we ought to live upon nothing but Christ, what he is in himself, and what *of God he is made* unto his People.

Believer, it is an infallible and eternal Truth, that Christ never gave thee the Principles of Grace and Love, Faith and Holiness, to live upon, trust to, and rest in; no, no, he gave thee Grace to love him, to live upon him, to rest and trust in him, for ever; and these are the principal and ultimate Designs of the Divine Donation of all Grace.

But when Believers are left to themselves, to live upon, and trust in their own comfortable Frames and Graces, they then lay a Foundation for Fears and Darkness. For Instance, if I live upon my Frames and Grace received, I too often, to my great Grief, experience, that my comfortable Frames are all fled, and can scarce tell, whether I have any Grace, or not: What must I do, when my Comforts are fled, my Joys have forsaken me, all my living Frames have given up the Ghost, and I am left to question, whether I ever had the Truth of Grace in my Heart? Now, certainly, such a One must be plunged into the very Depths of Sorrow; and that for a very good Reason, because he hath lost his All. The very
Foun-

oundation of his Comforts is taken away, and, therefore, he concludes himself to be an Hypocrite, a formal Professor, one who only hath had a *Name to live*; he concludes, that the Death which once he had escaped will seize him, and, though formerly he could have triumphed over it, it is now become his Fear and Dread, and he imagines, that God hath cast him off for ever.

However, upon the Return of his Comforts and pleasant Frames, he imagines all is well; and he can then believe, that he is the *Beloved of the Lord*, and redeemed by the precious Blood of Christ.

From these Conceptions, I think, I may very justly draw this Conclusion, that the Love of God and the Grace of Covenant are subject to Mutation; and if my Frames and Graces, according to these Imaginations, are good and heavenly, then, all is well for Eternity; if they prove the Reverse, then, all my Frames are darkened, and dreadful Evils are expected. Such poor Souls as these, who have attained to no greater Light into the Mysteries of Grace, do really believe, that it is their incumbent Duty to be always working hard, *to keep themselves in the Love of God*, in maintaining a comfortable Disposition of Soul, which they

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are incapable of doing; and so they are *pierced through with many Sorrows*, and their Days are spent in hard *Bondage*; and all this flows from the Fountain of Ignorance of the Stability of the *everlasting Covenant*, and the *Compleatness of that Sacrifice that Jesus Christ hath once made for Sin*.

Now, that which should make us, and all good Men, abhor such a Way of Living, is this; because it is a sinful Way of Living; for, among many other Things it leads us to a Coldness and Indifference to the Lord Jesus Christ, his Person and personal Excellencies, and insinuates that God is changeable.

I must confess, by the Way, that I heartily believe, there are many, that, almost *all their Lives long, are subject to this Bondage*, who are gracious Believers and such *for whom Christ died*; and they do often find and experience the *sealing Evidences of Christ's Love to their Soul* and in these *sealing Seasons* are helped to live above their Frames and Graces, and any Thing else short of Christ and his Righteousness. Oh, then, how happy do such live, who continually live above all their Frames, and above their highest Attainments! and that Promise is made good unto them, *Isa. xxxiii. 16. He shall dwell*

He shall dwell on high; his Place of Defence shall be the Munition of Rocks, Bread shall be given him, and his Waters shall be sure. He shall dwell on high, above all Things below Covenant Love and Mediatorial Fulness; he shall dwell safely, for the Place of his Defence shall be the Munition of Rocks, where he shall have rich Provision, for his Bread shall be given him, and his Waters shall be sure. He shall have all the Delights of a regenerated State for his Solace and Safety; he shall have the eternal God in all his Persons to be his Defence, this glorious Munition of Rocks. He shall have for his Provision the Dainties of Heaven; for he shall live upon the Bread that came down from that World, and the Water that flows from the Throne in that State, to strengthen and refresh his renewed Nature. He, that lives above his Frames and Grace received, lives upon as great Glories, if not greater, than those do who are of the angelick Order; for, as we have already observed, he lives upon the eternal and immutable Love of God, in the Lord Jesus Christ the Redeemer, the Stability of the Covenant with him, the unalterable Worth of his Fulness, and the Glory of his everlasting Righteousness. Let his Frames be what they will, let his Measure of sensible

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sible Enjoyments be never so small ; nay let them be quite fled, he knows that his Peace is made with God by Jesus Christ and his *Life*, his *Joy*, his *Glory*, and his *Crown* are all in his dearest Lord and Redeemer ; and he can say with the Prophet in a spiritual Sense, *Hab. iii. 17, 18* *Although the Fig-Tree shall not blossom, neither shall Fruit be in the Vines, the Labour of the Olive shall fail, and the Fields shall yield no Meat, the Flock shall be cut off from the Fold, and there shall be no Herd in the Stall ; yet will I rejoice in the Lord, I will joy in the God of my Salvation.* So the Believer, under the Warfare of all spiritual Frames, though there be none of the *Fruits of the Spirit* in a sensible Way to his Soul, but all are entirely cut off : Yet he can rest satisfied in the Love of his God, for he knows, let his Frame be what it will, his Jesus and *what he is made*, in a sovereign Way to him, are always the same in the Sight of God. Whatever his Attainments be here, he goes on in an even Way, his Feet tread a smooth Path ; he doth not, now meet with such Ups and Downs, as formerly ; for his Judgment is *enlightened* and *sanctified*, so that from the clear Conceptions he hath of Things he goes on unshaken in his Christian Passage, *leaning*

his Beloved, as his Righteousness and strength. The new Creature gets daily strength, and the Soul makes a large Progress in Holiness; yea, such a Holiness as none of Adam's Children can attain to by all their Form-Helps and natural strength; for all they do, before a vital Union, is Sin, and no Way acceptable to God: But this is the Believer's main Comfort, that Jesus Christ hath pleased and satisfied the Father; and all his Business, assisted by daily Grace, is to please Jesus Christ by living upon, and trusting in him, which he brings forth Fruit to the Glory of Christ, as the great End in all he doth: And, thus, the gracious Soul, by secret and internal Light, travelleth on from a World of Midnight Darkness to the Daylight of everlasting Glory.

Object. These Notions are the Principles of the *Antinomians*, and seem to be calculated, at least, to weaken those just regards we ought to have to the Law of God and a holy Conversation.

Ans. Hatred to Truth, as it is in Jesus, the Cause, that the glorious Doctrines of the everlasting Gospel have ever been, by the Devil and his Emissaries, stigmatized and loaded with hard Names, to render them frightful and odious to the Children of Men. They are like the *Heathen* of old, who

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who dress'd the Martyrs in Bear-skins
 and the Skins of other wild Beasts,
 render them more hateful to the Beasts
 appointed to devour them, in order
 their being destroyed with a greater Plea-
 sure; and so, by Tricks as odd and un-
 countable, the *pretended Preachers* of our
 Age dress up *Truth*, especially *Truths*
 which tend to advance the Glory of
 Christ and Free Grace, and the Liberty
 of the Saints. Such *Truths* as these cut
 the Wings of their *Ecclesiastical Greediness*,
 which they cannot bear, but immediately
 roar out and cry, "*Here*
 "*Herefy!* paving the Way to Looseness
 "*of Life, and a Casting off the Yoke*
 "*Duty. O vile Antinomianism,* to
 "*abhorred by all good Men!*" And he
 their poor servile Admirers take all for
 granted that their *Preacher* saith; and
 if it was ten Times more they would be-
 lieve him; and, if you oppose them, they
 presently fly in your Face with their usual
knocking down Argument, "What,
 "you pretend to know better than I
 "——, who was eleven Years at
 "University, and has been thirty Years
 "Minister? Or the learned Mr. ——
 "whose Learning and great Works have
 "render'd him famous throughout many
 "Parts of *Europe?*" Thus, like poor
 Ignorance

moramus's, who will cry down *Popery* and *Priestcraft*, when they are got over Board, they *pin all their Faith* upon the Sleeve of their own *Teacher*, but never with the noble *Bereans search the Scriptures, to see, whether these Things be so, or not*; or like wise Men, by sanctified Reason, weigh Things impartially in the *balance of the Sanctuary*. No, they take all for granted upon Trust, and believe it upon the bare Authority, it may be, of a *blind Guide*, and they are resolved to follow him close, until *both fall into the ditch*, in Doctrine and Conversation; and certainly the Consequences will be dreadful, if Grace prevent not, for they will *both fall into the Ditch of Perdition*, out of which they will rise no more: but, before I pass the Objection, let it be observed, that their *Ipsè dixit* goes for nothing at all with me; it is not their saying, This is *Antinomianism*, or that is *Libertinism*, that proves it so; and, for my part, I really believe Proof there is such a Piece of Drudgery, that their Idleness will never suffer them to go thorough with it.

Now, if the Casting off of all Obedience to the Law, as the Matter of my acceptance with God, and Laying aside all my Graces, when they vie with the
Re-

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Redeemer and his perfect Righteousness and my sole Dependence and Trust upon him for what he is, and hath done for me, in my Room and Stead : If these be *Antinomianism*, the good Lord grant that I may be an *Antinomian*, for ever. If this is to be *vile*, I will, as Grace shall help me, be still more *vile*, and account *it my Glory* : And, whereas it is objected that such Sentiments as these lead Me to cast off Duty, and to live sinfully, I observe, that this Objection appears to come from a Person destitute of all true Grace, who never felt the Love of Christ with Power, because I can with Confidence affirm the Objection to be a palpable Falshood, a most abominable and notorious *Lye* ; for I know from my own living Experience, that the Absoluteness of Divine Grace in eternal *Love*, the *Covenant* of Salvation, the *Fulness* of Christ the Head of this Covenant, and the Sovereignty of the blessed *Spirit* in his Gifts and Operations, which without any of my own Works, entitle me to Glory, and will fit me and bring me thither, have been in my Soul a Spring of Duty and Obedience. O how have I, at such a Time, *been delighted in the Law of God after the inner Man* ! Oh, what Praying, what Meditating, what Reading, and

Hea

earing the Word were, then, put in
actice! What Exactness of Walk in the
orld, in the Family, and in the Church
God, did the Conception and Applica-
n of these glorious Truths produce!
w were they attended with a holy,
ctical Obedience, and all with Delight
Pleasure? Give me Leave to say, that
se Principles of free and glorious
ce do promote such a Living to God,
God, and with God, through the Re-
emer, that none of those, who cry out
nst these Truths, as *Antinomianism*,
capable of; for it is evident from the
ection, that they are Strangers to the
ver of Divine Love and Grace. I
tily bless my God for such *Antinomi-*
as this; for, before I knew it and
its Power, I performed Duty from a
Spirit, a *Spirit of Fear and Bon-*
and lived upon my Frames; but I
d Religion was very hard Work, and
nt on in my legal Course very hea-
t, now, *through the Riches of Free*
ce, since the Times of Refreshing came
the Presence of the Lord, I experi-
that *Wisdom's Ways are Ways of* Prov. iii. 17;
antness, and all her Paths are Peace.
Religion is a Pleasure, and its Du-
re a Delight.

Object.

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Object. But how many are there who take hold of these Sentiments, embrace and espouse them, who live in all Manner of Wickedness?

Ans. What is all this to the Purpose? The Objection is of no Force, nor hath the least Tendency to overthrow the Principles now under Vindication. I pray, is the Wickedness of these Professors the immediate Result of their Principles? Would they, think you, have been less wicked, if they had embraced other Notions? If you believe they would, how comes it to pass, that *Arminians* and those who are full of *legal* Principles live in the vilest of Crimes? If I am to reject every Principle that hath been received, and espoused by such who live wickedly, then, I am sure, I must entertain no Principles at all. If I should say, that a Man's Principles are the Cause of his Wickedness, then, no Principles are good, because some Men of every Principle are wicked. I cannot apprehend that the Objector will affirm, that the Doctrines of Free Grace are the only Ones that lead Men into Licentiousness: If he do, then, I am at a Loss to know, what makes a *Legalist* live wickedly. Perhaps, he will say, the Sin of his Nature, and the Naughtiness of his Heart, for his Prin

es have no such Tendency. If this, be the Case, I infer from hence, that those who have received the Doctrines of free Grace do not sin from the Principles of a corrupted Nature, and a naughty heart, but from the Force of received Principles; so that the Man would have been good, if his Principles had been otherwise; and the whole amounts to as much, that Men of legal Notions are born into the World with naughty hearts, and *Antinomians* with good Ones. This deserves no farther Notice.

But I shall observe here, that the Sentiments of the *Arminians* have as great, not a greater, Tendency to Looseness of Life and Manners, than the Principles commonly called *Antinomianism*. For instance, if I could heartily believe, that naturally I have a Free Will, and can say to God, *and make my Peace with* him, when I please, what need I think of being religious, as yet; it is Time enough, I can do it when I think it a proper Season: Therefore, Soul, thou mayest take thy Pleasures in Sin as long as thou wilt, for thou of thyself art a Free Agent, and when thou wilt, canst work out thy Happiness, and secure thy own Salvation.

Now,

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Now, I appeal to all wise Men, who will judge impartially, Whether this Doctrine leads not faster to Iniquity, than that which we have been stating and vindicating? And for this Reason, because we assert and prove, that Holiness from Christ is as certain as Glorification without him.

Object. But there are some who have in express Terms asserted, that they may commit Sin, because Grace is free, and Sin is eternally done away.

Ans. I do not know, that there are any such in the World, who make these Improvements of the Doctrines of Grace. If there are, all I have to say of them is this: I am sure they are *Strangers to the Powers of it*; because *the Grace that bringeth Salvation* will, by Divine Influences, *teach the Subjects of it to deny Ungodliness and worldly Lusts, and live soberly, righteously, and godly, in this present World.* Let us not, therefore, blame the Doctrines of God's Free Grace, as if they were the Cause of that which flows from a corrupted and cursed Nature, for the Doctrines of rich and absolute Grace are never the worse in themselves, nor less powerful and glorious to a Believer, answering all the Ends of Holiness and Peace, because some wicked Men have received and abused them.

Titus ii. 12.

It must be confessed, that the best of
believers sin, yea, and, at certain Times,
some of them sin very grossly; but never,
because Grace abounds. No, they say as
with one Voice, *God forbid*; for their
sins proceed from the Strength of a de-
cayed Nature; and, *through the Riches
of Free Love*, they have that in them
which ever inspires to abhor their own
corrupt Doings, and themselves, on that
account. O how do they cry, under
their Sins and Corruptions, for Strength
against them, and Deliverance from them
ever!

As for the Charge of *Antinomianism*,
we through great Grace value it
not: Let our Adversaries slander, bark
and grin, fight against and curse the
Grace of God, and those who love
as Enemies to his *righteous Law*, it is
a *useless Curse*, and shall never light on
their Heads; for we *love and keep the Law
of God* better than they can. Nay, our
Obedience to God's Law, by which we are
justified, is not only preferable to the sin-
ful Doings of *Legalists*, but even to all
the Holiness of the *Angels and Arch-
angels about the Throne*, those glorious
Spirits of the *Morning*, who never sinned
to lose their first Estate; so that *we do not
void the Law through Faith, but*
K *esta-*

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establisth, magnify, and make it honourable.

Object. The Obedience of sinful Creatures is not preferable to the Holiness of the Angelick Nature.

Ans. The Obedience of God's Elect by which they are justified, is preferable to that of the Angels, because the Obedience of God's Elect is the personal Obedience of the Lord Jesus Christ, made theirs by an Act of Sovereignty in Imputation, as is evident from the Parable that the Holy Ghost runs between Adam and Christ, in the Fifth of *Romans*, Verse 14th to the End. Nay, give me Leave to say, that the personal Obedience of the Saints is more agreeable to the Holiness and Spirituality of God's righteous *Law*, than all the Righteousness of those who hope to be saved by their own Merits; for the Believer performs all his Duties from a Principle of *pure Love* to his dear Redeemer, but the others from a Principle of *servile Bondage*, as the Curse of Hell and everlasting Wrath. Proud *Legalists* may alledge what they will against the Doctrines of Free Grace and an unconditional Salvation; they may clamour, as loudly as they please, against them as *Antinomian Fooleries*: But *through the Grace of God*, we will ad-

to them as our greatest Glory and Consolation; for they have been our greatest Joy, and we have experienced them to be the only Motives to the chearful Performance of Duty. Let vain *Legalists* know, that we can offer up to God a more excellent Sacrifice than they, namely, *the great Male of the Flock*, the Lord Jesus Christ, for the Holy Ghost puts his Obedience into our Hands, whenever *we come before the Lord*; and we have found by Experience, that, when by the Threatenings of the Law a Flood of Guilt gushes into our Consciences, we can stop its impetuous Streams with the *Blood of the everlasting Covenant*. However strict and rigorous the Demands of the Law be, we have that to give which will satisfy them all, and to the full; and this is done by Faith, that true Faith which *worketh Love, purifies the Heart*, and advances *truth in the inner Parts*.

This despised, but powerful, *Antinomian* Gospel imprints upon the Heart, the Operation of the Holy Ghost, a divine Stamp, *the Image of God* through Christ, a holy and even a sinless Nature; and, when the blessed Spirit is pleased to shine upon this his own Work, he makes the Soul to shine in all the Parts of its Conversation. Give me Leave to observe,

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Eph. ii. 10.

that such a one is a *None-such*; for he brings more Glory to God, and more Honour to his Law, than all the *Work-mongers* in the World. Sure I am, from a living Experience, that they are wholly Strangers to good Works, who were never *created by the Lord the Spirit*, a second Time, *in Christ Jesus* to them. For the Saints are his *Workmanship*, created in Christ Jesus unto good Works; and all Pretensions to good Works, without this Divine Creation, are no better than an empty Name. It is too manifest, that such Pretenders come short of the *Hethens*, as to Morality; and yet these are the very Persons, who boast of their Works, and reproach others better than themselves, though their own best Works are good for nothing. Thus, they charge us with *making void the Law*, whilst, at the same Time, they themselves are far from being Friends to it; and it is evident from the Tenor of their own Principles, that they *make Faith void*.

Object. We do not *make Faith void*; nor do we hope to be saved without God forbid, that we should not believe in our Saviour, who came into the World to die, to save lost Sinners. We believe as well as you, *That Jesus Christ, the Son of God, is our Lord; that he was crucified*

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ceived by the Holy Ghost, born of the Virgin Mary, and suffered under Pontius Pilate; that he was crucified, dead, and buried; that he descended into Hell, on the third Day rose again from the Dead, and ascended into Heaven, and sitteth at the right Hand of God the Father Almighty; from whence he shall come to judge the quick and the Dead.

Ans. These Things are sooner said than believed; and, if they are believed, is only by the common Faith of Persuasion, which does not demonstrate a Man to be a Child of God, or in a State of Salvation. This is a Sort of Faith that a Man may have, and yet be no Member of Christ's Mystical Body; nay, it is no Evidence at all of the heavenly State, otherwise the Devils would have an Evidence of Salvation and Happiness, who believe all these Things *and tremble*; but, for my own part, I should dread to repose my Confidence for Salvation upon no better Foundation than a Faith which sets me no higher than the Devils. Such Persons these take up their Religion upon Trust, and go on in the common Road; they are religious, because their Fathers were so, and believe what they say, because they were so taught, when they were first capable of Instruction; but they

never examine, whether their *Groce*, as they call it, be of the right Kind. They will acknowledge, that their Sins are bad; but it is their Misery not to know, that their Faith and Hope are so too. They please themselves, in that they were always very good Christians, for they have believed all their Days, and are entirely ignorant what it means to be an Unbeliever; from all which it is evident, that they stand in no need of the Divine Power to *draw* them to the Lord Jesus Christ in a Way of holy and humble Believing. They do not want the Gift of Faith from God, which they always had; but, alas! this, at best, is no more than an imaginary Faith, and, if they never have any other, it will end in everlasting Despair; whereas true Faith carries the Soul on in the Way of its Duty, and, even when it has made the greatest Progress, empties it of all legal Intentions, helping it to trust in the Redeemer alone, as the Lord *shows its Righteousness and Strength*; so that all its Services and Performances, in the Path of Duty, excel the highest Doings of proud *Pharisees*.

Legalist, remember this, that, if Salvation, according to thy Notions, may be had for Doing, those you call *Antinomians* have the best Claim to it; but,

is not to be obtained for doing any thing the Creature can perform, but only for what Christ hath done in a Way of Grace and Love for the Elect, then, these whom you condemn are a *Happy and Blessed People*, because Christ, who is God's Way of Salvation, is the Glory of their Strength, and the sole Object of their Trust. From the Whole, then, it appears, that, notwithstanding all your Boasting, their Works are better than yours, and they trust in Christ's Righteousness and Blood more than you do, and are, therefore, better than yourselves. May the Lord help you to take heed, if it be consistent with his Divine Will, of despising the Redeemer's Glory, and that which most exalts his Grace and Greatness (which he will one Day vindicate) and of reproaching those whom he will honour and acknowledge, and that before God, Angels, and Men, in the *great Day of accounts, when the Secrets of all Hearts shall be revealed*. It is evident, then, from what hath been said, that the glorious and absolute Grace of God, as it is brought Home to the Soul by a Divine Power, produces the most glorious Fruit, *in the Praise and Glory of that Grace which Eph. i. 6 hath accepted us in the Beloved*.

Observe here, that all our good Works flow from received Grace, and are the Consequences, not the Causes, of the Love of God in Christ Jesus; and it is impossible for us, until *we are made Partakers of the holy Seed, to bring forth any good Fruit.* It is our being engrafted in to this *holy Stock*, that enables us to bring forth the *Fruits of Righteousness*, not to obtain Salvation, but because we are saved already; nor to escape the Wrath of God, because the Redeemer himself hath delivered us from it; but to shew Gratitude to Jesus Christ, as an *Husband* who hath secured Heaven for his *Bride and Spouse*, and freed her from all Danger and Fears of Hell. The Believer, now being delivered from the Hands of his *Enemies*, i. e. all his Guilt and slavish Fear, can serve his Lord in Holiness and Righteousness all his Days. It is to Jesus Christ we owe all our Love; and we cannot but love him, whenever we reflect on his Love to us, who hath saved us from Wrath, and left us nothing to pay to the Demands of the Law, but hath fully discharged all himself. This is the Ground of all Love and Service to Christ; and this Love never did, never will, nor can lead to *Licentiousness* of Life. No very far from it; for it kindles in the

Heaven

Heaven-born Soul a mighty Flame, by which the Heart is melted for Sin, and it the *strongest Cord* to bind us to the Service of Jesus Christ. They who think, that this Grace will lead to Sin, declare, as I have observed, that they never felt, or tasted, the *Power* of it; for this Grace is holy, and can bring forth nothing but what is like itself.

But, as for those, if there be any such, who make Christ and the Doctrines of Grace a Cloke for their Wickedness, and take Encouragement to sin, *because Grace* sounds, they are a *curst and abominable crew*; and, for my own Part, I abhor them at my very Heart. I do not think they are fit for human Society, because their Principles, of all others, are most pernicious, blasphemous, and damnable; they make the *Holy Jesus* a *Minister of Sin*, and, of course, all the Purposes and Designs of an infinite Jehovah sinful; if God had, in Purpose and Counsel, designed to give Men a License and Authority to *do that which his Soul hateth*, pursuant to these Purposes, sent Christ into the World to be a *Minister of righteousness* in the Execution of them. This is a Notion so intolerably impious, that it makes me tremble in writing it. The Persons and Principles of the *Arm-nians*

nians are bad enough, for their Principles lead down to Death; yet they are more to be desired and embraced than those of these vile Libertines, for the following Reasons:

1. Because they make God not only the Author, but the very Fountain and Agent of all Sin.

2. Because they are not, will not, can not be good Neighbours, and live up to their Notions; for, according to their Principles, they may rob their Neighbours, defile their Marriage-Beds, and imbrue their Hands in their Blood, and yet do no Harm. They cannot commit Sin, because it is done away; they are under no Law in any Sense whatsoever, and, therefore, can be guilty of no Evil; for, say they, *Where there is no Law, there is no Transgression.* This is an undeniable Truth; but the Point in Hand is this: Either they are under a Law, or they are not? But they say they are under no Law, as such; they commit Sin, do what they will. Now, a Principle of this Nature is for the foresaid Reason to be abhorred, because the works of Crimes with them are no Evils; but if they be under a Law, it is either the old moral Law, that eternal Rule of Righteousness, or a new Law. Now, to

der a new Law is what, for my Part, cannot understand. I know no such Law in being; and such a Notion supposes that the old Law was faulty, which is an Impeachment of the Wisdom and Holiness of God. They, who were the Inventors of this Scheme, are, in show, Friends to the *Libertine*, tho' they are, in fact; for this Doctrine of a new Law, arriv'd at ROME, and sent into England, in the early Days of the Reformation, hath a direct Tendency to lead Men from the Person and Righteousness of the Redeemer to themselves, to their own mere Obedience for Life and Happiness; so that here are great Pretensions to Holiness, which is the Difference between a real *Antinomian* and these *Neonomian* Gentlemen; but, in fact, they both agreed to despise the Law of God, as may be shewn hereafter.

But I conceive, that the *Libertine* will, by Necessity, renounce the Notion of a new Law, because he is *under none*, and will not square with his other Sentiments. It will, therefore, follow, that if they be *under any Law*, it is the *Moral*; and this they will be found *under with a vengeance*. Only let these vile Wretches remember this one Thing, that Jesus, the great Redeemer, our common Lord, as Medi-

Mediator, is given by his Father to *Head over all Things to his Church*, such; he is not only become their *Representative Head*, but he is also their *Head of Influence*; so that every one who is *the Election of Grace*, and for whom *Christ died*, shall be brought to partake of this *Fulness*, that is holy, pure, and sinless, which *teaches to deny Ungodliness* and to *live Uprightly*, as hath already been shewn in this Work; and, therefore, these *vile Apostates and wicked Vagabonds*, who pretend to all *Liberty* in *Christ* (in whom, indeed, it is) are still *in Bondage* to their own Lusts. The Holy Ghost describes them exactly, 2 Pet. ii. 18, 19. *For when they speak great swelling Words of Vanity, they allure through the Lusts of the Flesh, through much Wantonness, those that were clean escaped from them who live in Error, as the Margin reads it, were a little escaped, or a while escaped from Heretics, while they promise them Liberty, they themselves are the Servants of Corruption; of whom a Man is overcome, of the same he is brought in Bondage.* These are they who justly deserve the Name of *Antinomians*.

Quest. Are Believers under the Law the moral Law of God, as it is sum-

contained in the *Ten Commandments*,
as a *Rule of Life*?

This Question requires a twofold Answer; for Believers may justly and properly be said not to be *under the Law*, as a *Rule of Life*; and yet in a just and proper Sense they are.

Ans. 1. They are not *under the Law* of the *Ten Commandments*, as a *Rule of Life*, from legal or slavish Principles; they do not obey this *Law*, because the Word by *Moses* hath commanded it; for in this Sense the *Law* is not to a Believer a *Rule of Life*.

Ans. 2. The *moral Law*, as written on *Adam's Heart* in Innocence, and given to the *Children of Israel* upon *Tables of Stone*, by the *Disposition of Angels*, in the *Hand of Moses*, their *Mediator*, is established by the Lord *Jesus Christ*, who came not to *destroy the Law*, but to *fulfil*

This *Law Adam* kept, whilst in his original State, by the Strength of his created pure Nature; the *Children of Israel* obeyed it, from the Authority of the *Lawgiver*; and Believers keep it under the *Gospel*, from Principles of *Grace*, and the Flowings in of the Manifestations of *Divine Love*, as the *Apostle* saith, *The Love of Christ constraineth us*; and in another Place, *Rom. viii. 2. For the Law of the*

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the Spirit of Life, in Christ Jesus, has
made me free from the Law of Sin and
Death. By the Law of the Spirit of Life
in Christ Jesus, I understand the glorious
Grace of the Spirit of God, as flowing
from the Fulness that is in Christ Jesus,
which produces Principles of Love and
Delight in, the Person and Righteousness
of Jesus Christ, and frees the Soul
from all that Guilt of Sin and Fear of
Death, which the moral Law takes Occa-
sion by our Corruptions to charge upon
us. Thus, by the Graces of the Spirit
and the lively Communications of Divine
Love, we make the moral Law the Rule
of our Life; for as the Law of the Spirit
in us frees us from the Fears of all the
Threatenings of the moral Law with
us, so it inspires us to make it our Rule.
 But if any should object and say, that
 Believers are not *under the moral Law*
 in any Sense, I must take the Liberty
 to advance a former Argument made use
 against the *Libertines*, namely, this: That
 we are either *under a Law*, or they are not;
 if they are not *under a Law*, they can
 commit no Sin at all, which gives a
 Lye to their daily Experience, in the
 holy Antipathy they find in their
Nature against the Corruptions of the
Man, and in those humble Confessions
 Corru

corruption before God, those pious
breathings and Longings their Souls often
have after a sinless State; but, if they
are under a Law, it must be the Law gi-
ven to Adam, and handed down to Israel
by Moses, contained in the Decalogue;
or else a new Law; but a new Law the
objector is as far from giving into as my-
self. From the Whole it appears, that
Believers are under the moral Law, as a
rule; but yet in a more glorious Sense
than ever Adam or Moses, or any of his
disciples were. The former observed it
as a Covenant; the latter kept it as a Let-
ter-Law, from the bare Authority of the
Lawgiver; but Believers obey it from
gracious Springs of Light, Life, and Di-
vine Love, not to obtain Life by it, or
because Moses directs us, but because it is
written in our Hearts by the Finger of God.
It was written in the Heart of Christ;
therefore, he kept it. It is written in
our Hearts, by Grace from Christ; and,
therefore, the new Man in us never trans-
gresses it; but our Souls, as under the
Guidance and Direction of this new Man
in us make the moral Law of God our
rule. Now, for Men to reproach the
persons of those who preach the Glory of
Christ and Free Grace, as Antinomians,
and their Doctrines as Antinomianism, is
nothing

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nothing less than *base Slander*, as is plain from what we have already advanced for we *love the Law* of God better than they do, and make it a *Rule of Life* from more infallible Principles. How unjustly are we represented by this Age of empty Professors, as if we were such as say, *Let us do Evil, that Good may come of it*. Oh! let such our Accusers look with Horror and Amazement upon *Rom. iii. 8.* where the Apostle saith, that there were some who *slanderosly reported and affirmed*, that he, and those that preach the Doctrines of Free Grace and Salvation by Christ alone, should say, *Let us do Evil, that Good may come, whose Damnation is just.* I conceive this Text will bear two Senses:

1. That *they* who *affirm*, that the Apostles and Ministers of Christ, by the Preaching the Free Grace of the Gospel did encourage their Hearers to do Evil to commit Iniquity, from these Considerations, justly deserve *Damnation*, because they have raised a Lye upon the Doctrine of pure Grace.

2. They who *affirm* such Things in their Administrations justly deserve *Damnation*, *viz.* all who assert, that a Man may do *evil Deeds*, in order to advance the Grace of God, for that is a *Good*, and

great Good; the Condemnation of such
just.

These two Senses seem to contain the
whole of the Text; and the first seems
to have as much Strength in it as the lat-
ter. Therefore, *Legalist*, cease to stan-
d; for, in so doing, you may reproach
those who are greater Friends to Holiness
than yourselves. We, whom you un-
justly call *Antinomians*, dare not sin, be-
cause, through Grace, our Language is,
God forbid. Shall we, being *dead to Sin*,
be any longer therein? For under the In-
fluences of the blessed Spirit we cease to
be Slaves either to its Curses, or Al-
legements; and it is the Love of God that
shines forth brightly in the Redeemer's
person, that *draws* us very sweetly to his
service, and, in the strictest Performance
of all Duties, to live above them all up-
on the personal *Fulness* of Christ, with
joy *unspeakable and full of Glory*.



C H A P. V.

*The blessed and delightful Consequences
of this Conquest.*

IN treating on the glorious and happy Consequences of this gracious and powerful Conquest, which mighty Grace hath made upon the Hearts of God's Elect, in bringing them down from their innate Pride and Vain-glory, which naturally fill their Hearts, to the Feet of the Lord Jesus Christ for Life and Salvation, without their own Works, with holy, humble Willingness, that Christ should be *all in all* in their Salvation, and have all the Praise and Glory thereof. I would observe the following Things as the necessary Result of their being gracious and upright before God, in and through the blessed Jesus.

I. A *Conscience-Justification*, or a Sense of *justifying* Love in, and upon, our own Hearts.

Justification is an Act of Righteousness, wherein God accepteth the Elect as righteous in his Sight, only for the Righteousness of Christ imputed to them.

Just

Justification is a *Law-Term*; for it does not constitute a Person righteous, or make him so; but it is only a *judicial* pronouncing him so, who upon Trial is found to be just. It was a Custom among the ancient *Romans*, in their Courts of Judicature, to give to Persons, who upon Trial were found innocent, a *white stone*, as a Token of their *Justification*. This was their Acquittance, because they were found *not Guilty*. To this our Lord alludes, when speaking to the Church in *Pergamos*, he saith, *I will give to such*, who do, by living Principles, *overcome the World*, not only to *eat of the hidden Manna*, but I will give him also a Sense of his *Justification*. I will pronounce the sentence of *Justification* in his Soul; and his *Conscience* shall be the Witness of it, which shall carry with it an Evidence of his Relation and Union to me and my Father; and he shall know me with Comfort by my Name, *the Lord his Righteousness*, which none can know, but those that receive the Sentence of *Justification* into their own Breasts. How miserably is this Portion of sacred Writ abused and mangled by the *Dawbers of untempered Mortar* of our Age, who are generally agreed to call this *white Stone of Conscience-Justification*, the Stone of Absolu-

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tion or Pardon, and so carry off the Text from its genuine Signification; for *Abolution* or *Pardon* supposes Guilt; but *Justification* does not; for those, who were found *guilty* among the *Romans*, had a *black Stone* given to them, which was their Sentence of *Condemnation*, as being upon Trial found *guilty*.

I confess, the Pardon of Sin is an estimable Blessing; yet it is not contained in the Text in hand. The great God then, does not *justify* Persons, as Sinners but as righteous, in and for a Righteousness which is not their own, but the Redeemer's; so that the *Justified* are perfectly righteous before God, or else he *justifies* the Wicked, which is impossible.

Rom. iv. 5.

Object. But God is said to *justify* the *Ungodly*.

Answer. It is granted, That the Elect are *justified*, while *ungodly*; but it does not, therefore, follow, that they are *justified*, as such. Indeed, the Text serves gloriously to prove, that the Elect, while in a State of *Ungodliness*, are in a State of *Justification*; but Believers are now in Scripture called by the Terms *Wicked*, *Ungodly*, &c. It is evident then, that the great and holy God is the *Justifier* of the Elect, whilst in a State of *Sin and Corruption*; yet not for

of that *Sin and Corruption*, but for
Sake of the *Robe of Christ's Righteous-*
ness, which he hath been pleased to im-
pute to his People; for *Christ is of God* ^{1 Cor. i. 30.}
and *unto them Righteousness*. Thus, it
appears from this Objection, and the
text brought to prove it, that the *Justi-*
fication of the Elect, before *Faith*, is a
truth; and the Doctrine itself is esta-
blished. If I am *justified*, before *Faith*,
it is plain I am, why not as soon as
Christ became my Surety. If we are ju-
stified alone by, and for the *Righteousness*
of Christ, it is a necessary Consequence,
that we are *justified in the Sight of God*,
not only before our *Faith*, but before our
Existence, yea, *before the World be-*
gan; or else the *Righteousness* of Christ
is not a sufficient Merit and Vertue in
itself to do the Work, but wanted the
Assistance of my *Faith*, to give it an ad-
ditional Value. This is to treat the
Righteousness of Christ and his *Sufferings*
as many *Cyphers*, which stand for no-
thing, till a *Figure* come before them,
to make them tell; so, till my *Faith* pre-
sents what Christ hath done, it is all as
nothing, but must wait the Motion of
Believing for all its *Glory*.

Now, the Case is plain, that this Way
going to Work is no better (which I

have already charged in this Work upon *Arminians* and others) than a *Trampling under Foot the Blood and Righteousness of the Son of God*, because they account the *as Things not holy enough to justify*, without a sinful *Faith*. Let the *Espousers* of such a Notion consider, the dangerous Consequences attending them; for, notwithstanding all their pretended *Airs of Sanctity*, they will be found guilty of robbing the Redeemer of the *Glory* which is his due. But, perhaps, they will object and say, My Charge is false; they do not affirm, that there is not a *Sufficient* in the *Blood and Righteousness* of *Christ* to *justify*, without *Faith*; but only, that, according to Scripture Revelation, which contains the whole Mind and Will of God, there is no such Thing as *Justification*, before *Faith*; and that, therefore God hath appointed, that *Justification* shall succeed *Believing*.

Ans. The Reason why these Gentlemen so strenuously endeavour to hide the glorious Doctrine of *Justification*, before *Believing*, from their Hearers, is what I am not able to apprehend, unless it be to keep them in Ignorance of their *Liberty* in *Christ*, and to bind them down to a *servile* Admiration of themselves. The *Objection* is partly true; but the great

Part is false. Doubtless, the Scriptures contain a perfect Revelation of the Mind and Will of God; but that in this Revelation there is nothing of the Doctrine of *Justification*, without *Faith*, or before it, is a palpable Falsity. Let us once more take a View of *Rom. iv. 5.* with an impartial Eye; and the Doctrine, now under Vindication, will shine forth with a convincing Light: *But to him that worketh not, but believeth on him that justifieth the Ungodly.* Observe in the Words, that the Object of a Believer's *Faith* is he who *justifieth the Ungodly*; and, if *Ungodly*, consequently *Unbelievers*, and he *justifies* them, as such; for he that *justifies the Ungodly justifies Unbelievers*; but God *justifies the Ungodly*; therefore, he *justifies Unbelievers*.

I could have offered many other Arguments upon this great and weighty Subject, drawn both from Scripture and the Perfections of God, to shew that the contrary Opinions have a Tendency to introduce *Atheism*; but this is not my present Business, and I must beg Pardon of my Readers for so long a Digression. My Design is only to speak of a *Conscience-Justification*, which is no more than bringing Home to the Soul the *Justification*, already spoken of; and I am, now,

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to explain, how a Sense of this is communicated to the Soul, and proclaimed in the *Conscience* by the Holy Ghost, as glorious Consequence of Grace, in the Conquest it hath made upon our Hearts in destroying the Rebellion, in some Degree, that filled our Wills. A *Conscience* *Justification*, then, is,

1. A Knowledge of our *Justification in the Sight of God, by the Righteousness* of a Redeemer. This Knowledge is convey'd to us by that *Spirit* who is the Enlightener of our Understanding by whom we are brought to see, that Christ hath given to God a full Satisfaction for all our Sins, and that he doth for the Sake of that Satisfaction *justify us in his Sight*: So that we perceive it to be impossible for us to come into eternal Condemnation; for, being once *justified in his Sight*, we shall never be condemned. O how sweetly is all this done upon our Souls by the Holy Ghost's bringing Home to our Consciences the *Blood and Righteousness* of Christ! So that by *Faith* we are enabled to put on this *Righteousness* with Joy, and walk in the daily Comforts of it: We can, now, say with Paul *Who shall lay any Thing to our Charge? It is God that justifieth; or, Who shall condemn us? Since Christ hath died for us*

hath

hath reconciled us to God, and saved us from the Law, Death, and Hell. Now, we know, that God is *our God for ever and ever, and will be our Guide even unto Death*; and we are sure, that we shall never come into any Condemnation, but shall arrive safe at the Haven of everlasting Glory.

2. A *Conscience-Justification* implies a freedom from *Guilt* and *Fear*; for it hath always *cast out* Terror, and dispossession the Soul of all *slavish* and *servile* Apprehensions; so that it fears not the Law, though its Threatenings are many and terrible, being sensible that it hath a *Righteousness* that hath answered all its Demands, and banished all its Threats; hath *magnified it and made it honourable* every Part of its rigorous and righteous Demands. Such a one fears not *Sin*, because he sees *it is finished* and done away for ever by his Redeemer; and that, though it be *sought for*, it shall never be found; for he hath carried it away into the *Land of Forgetfulness*, into an everlasting Oblivion; so that *Sin* creates no fears, no condemning Terrors or Horrors, in his sanctified and holy *Conscience*.

But, lest I should be blamed, and thought *Antinomian*, I shall take the Liberty
to

to explain myself a little farther upon this Point: Though a Believer does not *fear Sin*, as to its condemning Power, yet he fears *Sinning*, and, as helped by Grace, abhors it, and will shun all Occasions leading to it; for, being a *Creature*, he cannot, as such, live in Sin. I would, therefore, be understood, that a Believer does not *fear Sin*, as damnable; he is not afraid of eternal Damnation for otherwise he would not be perfect *as pertaining to the Conscience*; since those that are subject to such horrible Apprehensions, are still *under the Law*, being guided by a *legal Spirit*, and walk in *Bondage*. It was a Weakness of the *Law Dispensation*, that it could not make *Comers thereunto perfect, as pertaining to the Conscience*; for there was a *Remembrance of Sin*; but under the Gospel, coming to our great *Sacrifice*, our *Consciences* are set at Liberty; and the Scriptures read bright Inscriptions of Divine Love upon that Altar, the Lord Jesus Christ, to which *Legalists* have no visible Right, *that casteth out all Fear*. There is no *Fear in Love*; Love that comes into the Soul under the Sprinklings of the Blood of Jesus; but it casteth out all *Guilt and Bondage*. The *Bond-Woman and her Son* are turned out of Doors, and must have

Part nor Possession with God's holy *Isaac's*,
in whom the *Divine Seed* is found. Ah!
such a Soul as this fears nothing, neither
Death, nor Hell; but it can say, "O
Death, Where is thy Sting? I fear it
not; for my Jesus hath taken it into
his Side, carried it down into his Grave,
and left it there. Thou wast once a
Part of the *Curse, under the Law*; but
thou art now become an Ordinance
for my Good, to be an Out-let from
all my Troubles, and an In-let into all
my perfect Joys and endless Delights;
a State of true Peace, *where the Wick-*
ed cease from Troubling, and the Weary
are at Rest, from a World of Toil, Sin,
and Sorrow." The Believer also lives
above the *Fears* of Hell; for the Flames
thereof, which Sin had once kindled in
his *Conscience*, the Application of the Re-
deemer's Blood hath extinguished; so
that he now goes on undaunted; and he
is not dismayed, he cares not, *though ten*
Thousand set themselves together round
about against him, but is chearful; for he
knows that Christ overcame the World,
and he can say with the Psalmist, *Though* Psal. xxvii 3.
an Host should encamp against me, my Heart
shall not fear; though War should rise
against me, in this will I be confident.

3. A *Conscience - Justification* implies a holy Triumphant in a Redeemer. The Believer's Language is, "My Soul shall make her Boast in the Lord: And I will sing of his Salvation. I will bless him from Day to Day, and speak of the glorious Honour of his Majesty." God's Church of old, under a living Sense of their *Justification* in the *Righteousness* of Christ, breaks forth with Joy and Triumph, *Isa. lxi. 10. I will greatly rejoice in the Lord, my Soul shall be joyful in my God, for he hath clothed me with the Garments of Salvation; he hath covered me with the Robe of Righteousness, as a Bridegroom decketh himself with Ornaments, and as a Bride adorneth herself with her Jewels.* We see here, that the Ground of all this holy Joy and Triumph in the Lord God was extracted from a *Conscience-Justification*; for the clear Apprehensions by *Faith* of an imputed *Righteousness* gives the Soul a Quietness in the Worst of Times, and enables it to love the Redeemer, to cleave unto him, and delight in him more than in all the Glories of Time and Sense.

But, in the second Place, another Consequence of the Truth of Grace in the Heart, made by this holy Conquest, is a *Conscience-Pardon* of Sin. Remission of

Sin is a glorious Act of Grace, for by it I am forgiven all my Trespases; it finds me a sinner, but forgives all my Sins. Pardon of Sin is a Favour, that more immediately flows from the *nuptial* Love of Christ to his Church: It is he, as a *Husband*, who forgives the Sins of his *Wife*, *heals* all her *Backslidings*, and *loves her freely*, because he is *married* to her.

Quest. But do we not *sin* against our God and Father, the great and infinite Being, and doth not he *forgive* us our sins?

Ans. 1. In a strict and proper Sense, the infinite God doth not *forgive* Sin; for it is readily granted by all who are *sound in the Faith*, that Jesus Christ hath given full Satisfaction to Divine Justice for all sin, and hath fully paid the Debts of his Church, his *Bride* and *Spouse*, whom he contained and represented, as a *federal Head*; and God himself hath declared his being *well pleased* with the Redeemer's *Righteousness*, which is a full Demonstration of his Satisfaction, *Isa. xlii. 21.* *The Lord is well pleased for his Righteousness sake, he will magnify the Law and make it honourable.* Now, Christ hath, by his active and passive Obedience, *magnified the Law and made it honourable*; by which he gave Satisfaction to Justice:

And, if Christ hath satisfied the Justice of God, for all the Sins of his People how, then, can it justly, or with Propriety of Speech, be said, that God *pardons* our Sins and Transgressions? Sure I am, that Debt can never be *forgiven* which is *paid*. For Instance, suppose I owe a Man a thousand Pounds, and he should demand this Debt, I must *pay* or go to Jail; my *Adversary* is about to *deliver me to the Officer*, that I may be *cast into Prison*. I acknowledge, that the whole of this Proceeding is just; but in the interim, a third Person interposes who formerly loved me, and demonstrates he still loves me, in engaging to pay my Debt: *I love him*, saith he, *he shall not go to Jail; I will pay the Debt*. Here he *give my Bond for the Payment*. This being a Man of great Worth and Credit his Bond is accepted; and, at the Time appointed, he pays off the Bond, to the *uttermost Farthing*. Tell me, now, can my Creditor *forgive* me my Debt? I am certain every wise Man will answer the Negative. This, then, is the true State of the Case in hand; for the Wrath of God might have been sent down upon us, as soon as ever we had our Existence in a Way of strict Justice; and it might have been inflicted, if Christ the Redeemer

had not stepped in, and, as our spiritual Moses, stood in the Gap for us. Absolute Justice was ready to apprehend us, and commit us to the *everlasting Prison of Darkness* for our Iniquities: But our glorious *Head and Husband*, Jesus Christ, who had loved us in our supralapsarian state, as his *Bride and Spouse*, did, as our *Husband*, lay himself under an Obligation to pay our Debt; he became our Sponsor or Surety, and gave (to speak after the Manner of Men) a Bond for our Debt, for all was placed to his Account; and he did, at the Time appointed by the Father, dip his Pen in his own *Blood*, and cross the *black Lines* of all our Sins, which he made to God a full Payment of our Debt. Tell me, now, were my sins forgiven me in a strict and proper sense? This must be also answered in the negative; and God (give me Leave to say) is more glorified, thus, than if he had absolutely forgiven Sin, without any satisfaction; for then he must have forfeited the Honour of his Justice fall to the Ground, which is in this Way advanced and fully satisfied.

Object. This Way totally eclipses the Freedom of Divine Grace, which is so abundantly displayed in the holy Scriptures.

Answ.

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Ans. It doth not eclipse the Glory of Free Grace, as will appear from the second Part of our *Answer*; wherein we are to shew, how, and in what Sense God may be said to *forgive* the Sins of his People. Our God may be said to *forgive* Sin, with respect to us, though not with respect to Jesus Christ; for in those Parts, we never were able to pay a Price, and yet on us he takes no Vengeance. But God may also be said to *pardon* Sin in another Sense, as he is pleas'd from Everlasting to *find* a satisfactory Price to his own Justice; it is a Price of his own finding, and a Price of his own accepting; his Justice is satisfied, and our Debt is fully paid; yet it was his own *free* Love and Grace, which found the Matter and Way, by and through which it was done. In these, and in such like foreign and improper Senses, God may be said to *pardon* our Sins, when he manifests the Freedom of his Grace; all our Sins are fully pardoned, and God hath nothing against us, because all Things between him and us stand fair and clear; so that, in all our Prayers to God for Pardon of Sin, we do not pray him to issue out a *fresh* Act of Pardon, but to reveal his Love and Grace to us *afresh*, and to *seal* to our Souls a Sense of

on in the Blood of Christ. "O (faith
gracious and truly enlightened Believer)
Lord, lead me to Christ's Blood and Sa-
tisfaction, or bring that Blood and Sa-
tisfaction home unto my Soul, by
which Means I shall see, that *Fury is*
not in thee towards me; and that will
satisfy my *Conscience*, that I am a par-
doned Man. O give me daily Mani-
festations of pardoning Grace into my
Breast, that my Soul may *sing thy*
Praise, and triumph in thy holy Name."
In this Light the Soul perceives God to
be at Peace with it, and carries about, in
itself, a *sealed* Pardon, into which it
looks with a daily Delight and Pleasure,
knowing its Redeemer hath removed
all its Sins out of God's *judicial* Sight for
ever; so that, under such a Dispensation,
it is dispossessed of all *Fears* that may arise
from the Apprehension of Divine Wrath,
and it perseveres in a Course of chearful
obedience to Christ, its glorious *Husband*,
and the great *Pay-Master* of its Debt.
Our Redeemer, having payed our Debt,
in the Relation of an *Husband*, hath
thereby delivered us from the Law, by a
powerful Divorcement, and married us
to himself in a sensible Way; we are,
now, to live to him, to be *chaste* and
solely cleaving to none but him; and, if

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we

we ever *play the Harlot* with other Love it is he alone that can *forgive* us. We may with Shame confess, that we often commit *spiritual Adultery* with the World, and the perishing Delights thereof, in several Respects; for whatever we love more than Christ with that we commit Adultery; and there are none who can say, as to these Things, that their *Hearts are pure*. These are Sins against Christ our loving and tender *Husband*, who is our *Redeemer*, our *Maker*, *Lord of Hosts*, and *the God of the whole Earth*; and, therefore, to him are we to cry for *Pardon*, and a *Sense of Forgiveness*, by the *Kisses of his Mouth*, which carry along with them more spiritual Love and sensible Delights to the Soul, and with more Ease and Pleasure, than Wine can enter into the Body to cheer the Senses; for, according to the *Spouse* in the *Canticles*, *his Love is better than Wine*, and answers all those valuable Ends to the Soul that Wine doth to the Body: The Senses of the one cannot be more refreshed, delighted, and exalted, than the Faculties of the other. In this Sense doth Christ *forgive* his People daily Sins; and it is to him that we are to pray for Pardon and Forgiveness every Day, because we daily sin against him.

But, Oh! how great is our Mercy,
that we cannot *sin* ourselves out off this
relation, or dissolve the Marriage-Bands.
we revolt never so far from him, and
could live in Sin with others, and take
our Delight with them; yet here is
sweet, Heart-attracting, and Soul-ravish-
ing Language, *Turn, O backsliding Chil-* Jer. iii. 14
ren, saith the Lord, for I am married
unto you. We see here, that, notwith-
standing all the Revolts of his People
from him, he cannot let them go, he
will not for ever part with them; though
their Sins are many, he cannot give them
up; though they are bent to *Backsliding*,
yet will he not quit his Hold of them,
nor let them fall into eternal Ruin. Hear
more of his delightful Language; *Hosea*
7, 8, 9. And my People are bent to
backsliding from me: Though they called
me to the most High, none at all would
alt him. What could we reasonably
expect should be the Portion of such a
people? Surely, nothing but Wrath, and
the Fierceness of the Divine Indignation
to overthrow them, as he did the Cities
of *Sodom and Gomorrah*, but his Dealing
with them is quite the Reverse; he breaks
forth in Bowels of Mercy and Compas-
ion, *How shall I give thee up, Ephraim?*
How shall I deliver thee, Israel? How

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shall I make thee as Admah? How shall I set thee as Zeboim? Mine Heart turned within me, my Repentings are kindled together. I will not execute the Fierceness of mine Anger; I will not return to destroy Ephraim; for I am God, and not Man, the holy One in the Midst of thee, and I will not enter into the City. How graciously doth the Lord here speak! With what Bowels, with what Strength of Affection, doth he express his Love to his fallen and revolted People? Notwithstanding all their Sins and Iniquities, with their aggravating Circumstances, he can not deprive them of his Love. Oh, how fully doth this prove the Impossibility of breaking the Union, or dissolving the Relation in which we stand to our Redeemer! O comfortable Doctrine, filled with a Divine Sweetness, the Sense of which is beyond all Comparison, and pleasure beyond all Expression! Our blessed Jesus hath died for all Sin, that rendered guilty before God; and that Sin was Adam's Offence: For as by one Man's Disobedience many were made Sinners; so by the Obedience of one shall many be made Righteous. All the Fruits and Effects of this first Sin are particularized by the Apostle, Gal. v. 19, 20, 21. Now, the Works of the Flesh are manifest, which

Rom. v. 19.

*these, Adultery, Fornication, Uncleanneſs, Lasciviousneſs, Idolatry, Witchcraft, Har-
red, Variance, Emulations, Wrath, Strife,
ditions, Hereſies, Envyings, Murders,
Drunkenneſs, Revellings, and ſuch like.*
All theſe, like ſo many Branches, pro-
ceed from that corrupt Root of Bitterneſs,
which ſeized Adam's Soul upon his Diſ-
obedience; his Offence rendered us guilty,
and left us obnoxious to the Divine Ven-
geance; and his Filthineſs hath rendered
us unmeet for the Enjoyment of our God:
for the former Chriſt died, and took away
this condemning Curſe; and the latter is by
the Redeemer's Power conquered, and
his Remains are by him, after their
breakings forth, daily forgiven, in a ſen-
ſible Way, to the great Joy of the par-
doned Soul. But,

3. Another Conſequence of this Di-
vine and Holy Conqueſt, in the forming
of the new Creature in the Soul, is Sanc-
tification.

Sanctification is a gradual Work of the
Holy Ghoſt in the Soul, whereby the
Work of Grace is carried on to Perfec-
tion; and the new Creature is ſtrengthen-
ed and made to grow up into Chriſt its
Head, in all Things. 1^{ſt}. In Wiſdom
and Knowledge. It becomes ſo wiſe, as to
know its own Father, to know the Spring

and Fountain from whence it came; and it is never more delighted, than when it is made to dwell in that Ocean of Purity its own Original. Its Knowledge of the Redeemer, and the Truths of the everlasting Gospel, increases, until it attains to a familiar and full Acquaintance with them. It is not always a *Babe tossed and fro with every Wind of Doctrine*, the cunning Craftiness of those who lie in wait to deceive; but it becomes a *strong Man*, and a *Father in Christ*, and perseveres, till it comes to the *Stature of a perfect Man*. 2^{dly}. It grows up in holy Obedience; for this also is a Part of a Gospel Sanctification. An evangelical Obedience consists in a chearful Submission to Christ, as God's Way of Salvation; and where this is wanting, there can be no Gospel Obedience; and, where there is not such an *Obedience to the Faith*, there will be the Practice of *good Works*, a *denying of Wickedness*, and a *living honestly and soberly in the World*. If a Man is destitute of this Obedience to Christ, as a Redeemer, let him *talk* never so much about Sanctification, it is only *Talk*, and no better, if so good, than the *Morality of the Heathens*. Men may make great *Parangues* upon Piety and Virtue, and call them *Holiness and Sanctification*; but,

Obedience to Christ, and the Dispensations of sovereign Grace, be wanting, they, after all their Noise, are still *unsanctified* and *unholy*. 3^{dy}. *Sanctification* discovers itself in a holy and humble Resignation to the Will of God, and a quiet Submission to all his providential Dealings with me, as knowing they are all in *Love*, and being assured, that he hath *fixed the Bounds of my Habitation*, and settled in his *eternal Purposes* all Things that concern me; so that I am persuaded, I shall have nothing more by all my anxious Cares, nor nothing less by all my holy Indifference. This hath a blessed Tendency to quiet my Mind; yea, it gives me the most substantial Satisfaction, sweetly strips me of all my perplexing Cares, and drives away all those tumultuous Companions that would otherwise dwell in my Breast; namely, my Anxiety, Perplexity, Disquietude, and Uneasiness; so that I sit down in a divine and serene Silence, in the Enjoyment of my God, judging his Will as best in all Things. Thus, I cease from my own proper Will in pouring of it out, by the Power of this *sanctifying Grace*, into the *Will of God*; by this I forsake the Creature, and take up my Delight in *my own God*, the Origin of all I am, and of all the Good I do

and shall enjoy. Here I dwell, free from all the Noise and Clamour of the World, in silent Raptures and Extasies of Love. This, indeed, is the truly happy Soul, whose *Meditations are sweet*; for he is in Union with his God, who is his *Resting-place*, where he finds true Peace and lasting Rest, which makes him, in Heart and Affection, sit loose to all created Excellencies, and *dwell on high, where Christ sitteth at the right Hand of God* in the Realms of Glory. This *Resignation* to the Will of God, I humbly conceive, with that learned and godly Prelate, Archbishop *Usher*, to be *the greatest Degree of Sanctification attainable in this Life*. To me it appears, that it is so; because in the heavenly State, which is the Perfection of *Beauty and Holiness*, the blessed Inhabitants thereof have not the least Reminders of Rebellion in their Wills, having no other Will but what is the *Will of God*. Such an Attainment, then, in this World, which comes so near to the Perfection of that State above, must be acknowledged to be an advanced Degree of *Sanctification*; which is another Effect of the Divine Conquest. But,

4. Another Consequence of Divine Grace and Power upon the Soul, in bringing

g it to the Redeemer's Feet, is Peace and Joy in the Holy Ghost. These are generally the Result of the Grace of God; and, though all Believers have not the same Measure of Joy, no true Saint is wholly destitute of it; I mean as to its Root and Principle, and sometimes as to its Exercise and Fruits, rejoicing and triumphing in Salvation-Grace, by which is enabled to sing forth the Praises of the most High; of God the Father, of Christ, and the Holy Spirit.

1st. The Praises of God the Father, for his electing Love in the Redeemer, before the World began. "O, faith the Soul, Father, I will praise thee, for thou art my God, who hast loved me with an everlasting Love. O wondrous Grace, that I should be the Object of this free and sovereign Favour, whilst Thousands are left to go down to the Chambers of Death! Ah! not to me, not to me, but to thy great Name and matchless Grace be all the Glory. O help me to praise thee, my God and King, and to extol and bless thy Name for ever; for thou art great, and greatly to be praised; and thy Goodness and thy Greatness are unsearchable, to love such a poor, sinful Wretch as I am. Oh! now I long to be fixed in that State,
"where

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“ where my Soul shall be for ever
 “ and meet with no Interruption; whe
 “ in constant Strains of *Hallelujahs* a
 “ holy Triumphs, I shall praise th
 “ aright, for thy *eternal Love* and cle
 “ ing Goodness.”

Sure I am, none can tell, what th
 Joys are that Believers, under such C
 templations as these, experience, but
 lievers themselves. Oh! they are m
 willing to die on the Spot, if it be
 Will of God; their Joys super-abou
 and their Peace is so great, that they
 at certain Times and Seasons, ble
 with more than their little Vessels
 able to contain; which makes th
 breathe after the speedy *Appearance*
 Jesus Christ to take them up into
 State, where they shall be *for ever*
the Lord, their God and Father,
 shall bless and praise him; where
 shall possess a *Fulness of Joy*, and P
asures for evermore.

2dly. Such Joys as these, according
 Experience, arise in the Soul from C
 templations on the Redeeming Lov
 Christ. The Soul can sweetly bless
 praise its Redeemer, for all his L
 whether in Covenant-Engagements
 in the Execution of them. “ *I will p*
 “ *thee* is his Language, who in Lov

my Soul hath delivered me from the lowest Hell. Bless the Lord, O my Soul, and all that is within me bless his holy Name. Bless the Lord, O my Soul, and forget not all his Benefits, who forgiveth all thine Iniquities, who healeth all thy Diseases; who redeemeth thy Life from Destruction, who crowneth thee with loving Kindness and tender Mercies, who satisfieth thy Mouth with good Things, so that thy Youth is renewed like the Eagle's. Bless the Lord, O my Soul, who hath redeemed thee from Sin, Hell, the Law, Death, and thy own self, and hath blessed thee with right and left Hand Blessings; Blessings of the Upper and of the Nether Springs, for in thy Redeemer's Hands, thy great exalted Head, the Wisdom of God, are the Blessings of Time and Eternity; for in his right Hand are Length of Days, Days of Eternity, endless Bliss and Glory, and in his left Hand Riches and Honour, i. e. the Comforts and Blessings of Life in Nature and Grace here below."

3dly. The same Joys are to be found in the Soul's calling to mind the Love and Grace of the Holy Spirit. The Believer esteems it wondrous Love, Power, and Wisdom, which found his Soul in Sin,

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Sin, and wallowing in the Mire of a
 Manner of Abominations; and that he
 should be taken out of this *Mire and Clay*
 in which so many have sunk and perished
 for ever, *constrains* him to break forth in
 to this, or such like, Language, “
 “ Love divine, powerful Goodness, om-
 “ nipotent Grace, which hath brought
 “ me forth from a State of Sin and Cor-
 “ ruption to a Redeemer, and hath made
 “ me to behold the glorious Excellency
 “ of his Person and eternal Things, in
 “ Divine and Heavenly Brightness; and
 “ that all the Glory of terrestrial Lights
 “ appears comparatively as no
 “ thing! By this Divine Light, not only
 “ shining round about me but in me,
 “ am taken up in the Enjoyment of hea-
 “ venly Objects, and am willing to suffer
 “ and to do all that my God is pleased
 “ call me to. O the exceeding Greatness
 “ of this Power, that hath taken hold
 “ of my wretched and naughty Heart
 “ that once was glewed to sinful and hea-
 “ renly Practices, and hath made it to be-
 “ lieve *every false Way*, and to cleave to Jesus
 “ alone, *for Righteousness and Strength*
 “ O thou glorious Lord, thou hast
 “ wrought all thy Works in me, of thy own
 “ good Pleasure; and I take Delight
 “ praising and magnifying thee, and

my own Free Will. *Lord, not unto my own Sufficiency, but unto thy All-sufficient and Mighty Grace be all the Praise.* O blessed Being, keep me, thy poor unworthy Worm, from *burning Incense to my own Net, or sacrificing to my own Drag*; may I be ever helped to give unto thee that Tribute of Glory and Honour which is thy due. My dear Redeemer, when he *tabernacled* here below, manifested a very tender Regard for thy Glory. O grant, that in this, as well as in all other Respects, *the same Mind may be in me*, thy poor unworthy Child, who by thy glorious and powerful Grace am devoted to thy Fear and Service."

The Soul of a Believer experiences, in his Meditations upon these great and noble Subjects, inexpressible Joys; when he sees that all the comfortable Knowledge he hath of *everlasting Love*, the *Covenant of Grace*, the *Fulness of a Redeemer*, and his *Love* in his twofold State of Humiliation and Exaltation, is the Work of the Holy Spirit alone, it makes his very Soul to melt within him for Joy; he *longs to be dissolved*, that he may enter into the *Fulness of his Joy*. This is Joy and Peace, indeed. It is of a lasting Nature, for neither Men, nor Devils, can take it away. Should

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Should I write a large Volume upon this *Divine Joy and Peace*, all the natural Men in the World could not understand it; because *it is the Peace of God that passeth all Understanding*, i.e. the Understanding of Men destitute of Grace for such *intermeddle not* with the Believer's Joy; they have no Notion of it, and can form no just Ideas concerning it. Tell them of it, and they think it is *Whimsy* and the Product of a Brain-sick Imagination, and make it the Matter of the Contempt; they treat both it and its Subjects reproachfully, while they rejoice that which will prove their *everlasting Sorrow*; for, give me Leave to say, there is a *Sting* in the Tail of all the Joys of this Life, which, at present, the cunning *Serpent* hides; yet, at length, they will put forth their Tail, and *sting* with *everlasting Pain*, when the Joys of the Righteous are grown to full Perfection and Glory.

There are, we grant, some Troubles and Sorrows that attend the People of God; and their Joys are mixed with some embittering Dispensations: Yet, I must beg Leave to observe, that the Nature of their Joys, while in this World, is such that their Life is far more delightful than that of the Wicked; for *Wisdom's Way*

the Ways of Pleasantness, and all her Paths are Peace. They can with Delight and Joy use the Creatures; because our holy Religion does not prohibit the Use of them, for it is comely for a Man to eat and drink, and to enjoy the Good of all his Labour, that he taketh under the Sun, all the Days of his Life, which God giveth him; for it is his Portion. He can eat his Bread with Joy, and drink his Wine with a merry Heart, because he knows that he is accepted of God; and this is his Comfort, that no Trouble nor Sorrow can follow the lawful Use of the Creatures and the World, with the Delights and Pleasures thereof; so that Religion is not that dull, melancholy, heavy, and dampish Life, that many imagine, from the Instigation of the Devil, and the surly Carriages and hypocritical Grimaces of many Professors. It is the incumbent Duty of Believers, by a chearful Deportment, to recommend Religion to the World. For my part, I verily believe, that there is very little real Religion under so many fowre Aspects; and, if there be any, I am sure such make Religion appear in a very ugly Form, for they dress it up in frightful Garments, by which they bring Reproach on the good Ways of God, and give the World Occasion to say,
See,

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See, how they whine and cant! Can our pure Religion, and undefiled, be attended with Gestures suited to a High born Mind, and our Carriage under a Profession of it, with a pleasant Aspect and a chearful Sound of Voice? Certainly, a bold, heroick, and manly Way of talking for Christ, and his Cause, best comes his Followers.

To conclude this Point, it may be affirmed, as a certain Truth, that, where there is the most Religion, there is commonly the most Joy, and the greatest Pleasure of Life.

Object. But, perhaps, there is nothing at all in Religion. These Joys are only *Fancy*, upon which are built all the Hopes of a future Glory.

Answer. If there be nothing in Religion according to our Way of Thinking, we still have the Advantage on our Side, we have Possession of those Pleasures that *practical Atheists* are Strangers to. We have the healthful Use of the Creature by them abused to the Destruction of their Natures; and, if there are neither future Rewards nor Punishments, we are they die upon a Level; but, if it prove the Reverse of their bold and unwarranted Assertion, what a glorious and remarkable Difference will there be between

And them? And that Religion will prove
the contrary of their Sentiments is very
evident from Reason, as well as Scripture
and Experience. My Reason tells me,
that I exist; and that I am not Self-
sufficient, because I am not Independent;
but I know I am not Independent, be-
cause I am mortal. I conclude; then,
that I am an Effect; and when I have,
far as it is possible for my finite
mind, inquired into the various Causes
of my Being, I am obliged to resolve all
to a first Cause; and then, as a Man, I
must infer, that the first Cause must be
God, the Cause of all Causes, and, as
such, my Creator. Now, I cannot con-
ceive, that this Being, who is infinitely
wise, should make me, and endow me
with such noble Faculties, as he hath
me, with no other Intention than for
me to act a *brutal*, and, at best, but a
useful part, whilst here upon the Stage
of Time, and then *annihilate* me, or, at
last, strike me into *senseless Atoms*, at
the Dissolution of my Body.

Now, whether these Ends, in the
creation of the human Race, become the
wisest and the best of Beings, I will leave
the wisest of Men to determine. If I
may be allowed to offer my Sentiments
upon so weighty a Point, I humbly con-

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ceive,

ceive, that the great God had an E more great and glorious, which v certainly the Honour of himself. Doubtless, God made his Creatures for his Honour; for he could do nothing to own Dishonour; but the Dissolution these Beings, which he made for his Honour, dissolves his Honour also; the *Annihilation*, or striking into *senseless Atoms* of Beings that existed, for the Display his declarative Glory, strikes all the Displays of that Glory dead; so that, upon the Whole, I am obliged to think, that as God's manifestative Glory will be eternal, the Subjects unto whom, or upon whom, it is to be manifested, must be eternal too; and, therefore, Rewards and Punishments are before us to eternal Ages, to declare the Glory of the Most Holy and True, Love and Justice, of the eternal first Cause. Hence it appears, that Religion is not a mere *Fancy*, because it hath the first Cause of all Things for its Foundation, and the everlasting Object of the heavenly World for its Enjoyment; where it shall *show forth the Glory of him who made all Things for himself, even the Wicked for the Day of Wrath.*

Thus, we see, that the religious enjoyments of the People of God are celestial and divine, and far more gl

than the Joys of wicked Men; which
in eternal Damnation, but theirs in
eternal and boundless Pleasure. But,
3. Another Effect of this Divine Con-
fession is *Repentance*.

Repentance is a Grace wrought in the
Soul by the Holy Ghost, whereby the
believing Sinner is enabled to turn from
Sin to God, with all his Heart; truly
confessing his Sin and himself for it, and
mourning at his very Soul, that he had
ever done amiss. *Repentance* is a Doc-
trine, at this Day, very much insisted
upon, but very little understood by the Men
who make the loudest Proclamations of
it, for they mistake the Causes of it, and
abstract it from the Fountain of legal Ap-
prehensions, such as the Wrath of God,
the Torments of Hell, and eternal Condemna-
tion; or else state it as the Condition of
Salvation, and so put it upon the Power
of the Creature to perform it. Sure I
am, that such a *Repentance* as this is,
though attended with very great Grief
and Sorrow for Sin, is a *Repentance to be
rejected of*; for it may be found in the
Hearts of wicked Men, yea, *Reprobates*,
who shall never come to everlasting Glo-
ry, such were *Cain, Ahab, and Judas*.
All the *Mouns and Cries*, that flow from
the Fear of Wrath and Hell, are like

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Esau's loud Cry, when he lifted up his Voice
and wept; or, as the Prophet Hosea call
it, Hosea vii. 14. And they have not com
unto me with their Heart, when they bowed
upon their Beds; they assemble themselves
for Corn and Wine, and they rebel
against me. The gracious Lord grants
 that I may never be left to think my Sal-
 vation good upon a *Repentance* that those have
 had who are gone to Hell; but that I may
 grow more and more, by daily Commu-
 nications of Love, experience the *Repen-*
tance to Life, never to be repented of,
 which the Redeemer is *exalted as a Prince*
and a Saviour to give unto his chosen
Israel, who are faithful Abraham's Servants
and Heirs according to the Promise. This
 is an evangelical *Repentance*, flowing
 from Divine Grace in the Heart, whereby,
 from clear Views of my Justification, Pardon,
 and Salvation, I am melted down at Christ's
 Feet, with a holy Mixture of Delight and Self-
 Abhorrence; I see the Light in Christ, the
 Object of my Salvation, and Abhorrence of
 myself and my Sinners. O, when I see my
 Jesus in that dying Gore upon Mount Calvary,
 bearing the *Wrath* due to Sin, yea, my
 Sin, it makes me to admire matchless and
 unmerited Grace! I cry out in my *repent-*
ing Frame, "Dear Jesus, why

me, for me! who am one of the vilest
and worst of Sinners, have sinned with
a very high Hand, and have maintain-
ed the Weapons of my Hostility, ac-
cording to the Uttermost of my Rebel-
lion against thee. O eternal Grace
and boundless Love, who can tell its
Height, or Depth? O Wretch that I
am, that I should sin against so much
Love and Goodness; against that God,
and that Jesus, who have always loved
me, and ever done me good! O that
I had never sinned as I have done, and
that I could love my God more, and
serve him better, who hath loved me,
and saved me from all that could hurt
me, as Sin, Satan, and the World,
and will bring me, at last, to his eter-
nal Kingdom and Glory! O that I
was fixed in that State, where I should
never offend, nor make Work for Re-
pentance for ever! My Soul longs for
such a Presence of the living God.”
This is Repentance unto Life, which was
promised in Zech. xii. 10. And I will
be upon the House of David, and upon
the Inhabitants of Jerusalem, the Spirit
of Grace and of Supplications; and they
will look upon me whom they have pierced,
and they shall mourn for him, as one
mourneth for his only Son, and shall be in

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 Bitterness for him, as one that is in Bitterness for his First-born. From hence it is obvious, that there must be the Truth of Grace by the Spirit, before there can be the Truth of Repentance. The Soul must be enlightened, before it can see Jesus Christ as a Sacrifice; and it must know Christ, as a Sacrifice, before it can move to Repentance. Thus, it is evident, that the Grace of Repentance is the Effect of Faith, and the Result of that Conquest which the Redeemer hath made by the Spirit upon the Soul, in Regeneration, or the Implantation of the new Creature.

6. Another Consequence of this Conquest is Pleasure and Delight in Divine Worship.

All the Parts of instituted Worship drop Fatness into the Soul who is drawn from above, and fill him with Delight and Gladness.

In singing the Praises of God, he is elevated and raised to the highest Pleasure of Pleasure he is capable of, on this side of the Grave; he is filled with as much Joy as he can hold, which makes him earnestly long to be with his dear Redeemer, and with the Spirits of just Men made personally perfect, where his Felicity will be always the same; and he prays for Eagle's Wings, to soar aloft into
 ble

blest Regions of Immanuel's Land. The Soul, in this heavenly Rapture, is like Paul, who could not tell, *whether he was in or out of the Body*; for sure I am, that Believers, at these Seasons, can hardly tell where they are.

In Prayer to God, also, with what Earnestness and holy Warmth can the Soul *pour itself out before the Lord*? Then it is that its Pleasures are great. O how doth the Heart swell with Love, and to what a Height will the flowing Tide of the Affections rise, insomuch that the strong Banks of our Flesh cannot restrain its impetuous Floods, that have their Rise and Spring from the Fountain of Divine Love, but will force a Passage through the dribbling Sluices of our Eyes? O desirable Frame! these are *golden Seasons*, which are seldom known.

What hath been said of these may be affirmed of all the other Parts of Divine Worship, from our own blessed Experience; so that we are assured, that the Worship of God, which we are engaged in, is of Divine Institution; for we conclude, that the Holy Ghost will not give Testimony to *false and anti-christian* Worship, because *false and anti-christian* Worship is a Lye, and hath not God for its Author. Our *sealing* Evidences, then,

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of

of God's Love to us, and of our Interest in Christ, in our Attendance upon the Worship which we practise, is an Argument that our Worship is of Divine Institution.

Object. This is the Plea of all Sorts of *Hereticks*; therefore, there is no Force in the Argument, and it is nothing else but an *enthusiastical Cheat*.

Ans. The *Objection* is not true; for there are various Denominations of Professors who pretend to none of the Things; namely, *Arminians*, *Pelagians*, and *Neanomians*. These deny the Doctrines of eternal Love, Assurance of an Interest in Christ, and the irresistible Working of the Spirit of God upon the Heart of an elect Vessel, to seal to him the Certainty of his Glory and Salvation.

But whatever may be the Plea of *Hereticks*, it doth not affect the Argument for we are sure it is the real Work of the Holy Ghost, and not *Whim* and *Imagination*, unless *Whim*, *Fancy*, and *Imagination*, can bring a Soul to hate whatever is dear to *Flesh and Blood*, when set in Competition with the Redeemer, to love him above all Things, and to live above the World, with a humble Dependence upon him and his All-sufficiency.

Righte

Righteousness, with a Will resigned to the Will of the Lord; and this too, when sensible Enjoyments are fled, the Election over, and the Soul is left to sit in low Place; even *then it lives on High*, God's Faithfulness in the *everlasting* Covenant, and perseveres in its Christian Course with Courage and Confidence to the End. Now, if *Whim* and *Fancy* can effect all these supernatural Things, I am constrained to assert, let Men say what they will, they are Divine and Heavenly, and are capable of effecting as much as the Gospel of Jesus Christ, *mine Enemies themselves being Judges*.

I query, Whether the Gospel of the Redeemer, as it is the *glad Tidings of Salvation*, ever did more in the Hand of the Spirit, in bringing Souls to everlasting Happiness, than what our *Fancy* and *Imaginations* have done, as our Antagonists are pleased to call them. For Instance, Did it ever do more than enable its Followers to hate every Thing dear to *Flesh and Blood*, when set in Competition with *Christ* and *Heaven*, to love him more than Things, and to live above the World, with a Dependence on his Righteousness, a Resignation to the Divine Will, let the Calls of Providence be what they may? And that these Things have a Being

ing with us, we have many *living Witnesses* to prove, and many also who *gone to Glory in Chariots of Fire*, i.e. Persecution by the Rack, the Gibbet, & the Stake, in several or most Parts of *Europe*, especially in these Kingdoms *Great Britain and Ireland*. How many in *England* have died for the Truth now under Vindication? It is very easy to prove, that the Martyrs in the *Martyr Days* died for these Truths; for they died for Non-Submission to the *Great Whims* who would have abolished them; and since their Time, many more, who, for the sake of these *Whims*, loved not their *Lives unto the Death*. From the *Witness* then, it appears, that there is no Fault in the *Objection*; and, that our *Way of Worship* is a pure Institution of God, though called *Heresy*. The Lord grant that I may be always enabled, after the *Manner which the World calls Heresy*, to worship the God of my Fathers; since *Worship* is attended with such real and lasting Pleasures. But,

7. Another Effect of this Divine Conquest is a *full Assurance* of the Love of God.

This, among many other glorious Doctrines of Grace, is treated with the most Contempt and Ridicule; and

who plead for it, and glory in it, are judged as Persons guilty of the vilest Presumption; but these Things, through Grace, they do not regard, being resolved to rejoice in the Lord, and to joy in the God of their Salvation; in that God whom they know hath saved them, and will bring them to his eternal Kingdom and Glory; and they make their Boast in the Lord, as their own God and Father. Here I shall take the Liberty to say, that, without such an Assurance, all Religion is but an uncertain Thing to the Soul; and all the Duties thereof must be a heavy and troublesome Task. It is certainly true, that all Delight in Divine Worship, and secret Triumphs in the God and Rock of our Salvation, rise from no other Spring, than a Sense of an Interest in his Divine Love; and, where this is wanting, all Delight and Pleasure in Religion are wanting also. " Assurance is that infallible Certainty which an elect Soul hath, by Faith, of her own Salvation, and of the Promise of Grace, that it is true, and belongeth to herself. The Papists are Enemies to this Assurance; they grant a probable and conjectural, but deny an infallible Assurance, because Man's Will (say they) is mutable; whereas our Assurance depends
" upon

Wilson's Christian Dict.

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" upon the unchangeable Will of God
 " *Full Assurance* is a certain strong Per-
 " suasion of our Salvation by Christ.
 That this Grace of *Assurance* is to be en-
 joyed in this Life is very evident, from
 the *Scriptures of Truth*, Col. ii. 2. *That*
their Hearts might be comforted, being
knit together in Love, and unto all Riches
of the full Assurance of Understanding,
the Acknowledgment of the Mystery of
God, and of the Father, and of Christ.
 Here the Apostle speaks of a *full Assu-*
rance of Understanding. From whence it
 appears, that it is possible for a Man to
 come to such Knowledge and Acquain-
 tance with the *Mysteries* of the Grace of the
Father, and of Christ, as to have Comfort
 and Joy in his Soul, which arise only
 from *clear Conceptions* of an Interest in
 that Grace, and a being firmly persuaded
 of an Enjoyment of the Consequence
 thereof for ever. The Apostle, in He-
 x. 22. saith, *Let us draw near with*
true Heart, in full Assurance of Faith,
having our Hearts sprinkled from an evil
Conscience, and our Bodies washed with
pure Water. As if he had said, let us
 as freed from Guilt and Fear, by the
Sprinkling of the Blood of Jesus, and
 the *sanctifying* and cleansing Vertue of
 his Grace, make our solemn Approache

to God, in *full Assurance of Faith*, that he is *our God*; and will be so *for ever and ever*, in the Person of our great and exalted Jesus, whatever Troubles befall us, whilst on this Side of the Grave; and that Jesus Christ will be our *Saviour and Redeemer*; and will infallibly bring us to *Glory and Honour*, through a World of Sin and Trials, Wants and Temptations, to a World of endless and perfect *Pleasure*; and that the Holy Ghost will never quit his Habitation in our Souls; but will *perfect* that which concerneth us, and carry on the Work of Grace with Power in our Hearts, until it come to *Perfection*: And of these Things we may be very certain, according to the Apostle, *Phil. i. 6. Being confident of this very Thing, that he which hath begun a good Work in you will perform it, until the Day of Jesus Christ.* These Things are the Foundation of the Saints *Assurance*, and of all their holy *Boasting* in the Lord, whilst in their Christian *Pilgrimage* through a *strange Land*; they know that the *Divine Love* is *immutable*, and admits of no Alteration, but is firmer than the Pillars of Heaven and Earth. It is this that makes them to *ride upon their high Places* with Divine Songs in their Mouths, uttering forth the Delight and Satisf-

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Satisfaction which they enjoy, in the firm Persuasion of their being the Objects of eternal Love. O how have you marched on with undaunted Courage and unshaken Confidence! Observe the Language, *Job* xix. 25, 26, 27. *For I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth: And though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God: Whom I shall see for myself, and mine Eyes shall behold, and not another: Though my Reins be consumed within me. Blessed Assurance!* heroic, but how Boldness! Happy *Job*, thou hast nothing thou art stripped of all thy worldly Delights; and yet thou possessest all Things. This is such a Paradox, that none but gracious Souls can account for, or understand. How sweetly doth the Psalm express himself upon this Point? O what Heavenly and Divine Language flows from his enlarged and exalted Soul! *Psal. xvii. 15. As for me, I will behold thy Face in Righteousness: I shall be satisfied, when I awake with thy Likeness.* Here is, indeed, a glorious Assurance; *I will behold thy Face.* He knew that he had an Interest in Christ's Righteousness, and was certain, that in it he should see God's Face with Joy and Peace. He was also persuaded

aded, that all his present Remainders
Corruption should be done away from
his Body, as well as his Soul, in the blef-
ed Morning of the Resurrection. *I shall
wake with thy Likeness. In Conformity
to thy Image; I shall be like thee, and
be as thou art, and that for myself,
O Lord, my Strength and my Redeemer!*
This is that which will give me everlast-
ing Satisfaction. These Things are ut-
tered by the Psalmist in the most positive
terms. The Apostle Paul also is very
express upon this Point: *For, he saith,* 2 Tim. i. 12:
I know whom I have believed, or trusted.
And, 2 Tim. iv. 7, 8. *I have fought a
good Fight, I have finished my Course,
I have kept the Faith. Henceforth there
is laid up for me a Crown of Righteousness,
which the Lord, the righteous Judge, shall
give me at that Day.* Here we see full
Satisfaction of Soul, without the least
degree of Doubting; so that, from the
Whole of what hath been said, it ma-
nifestly appears, that Assurance is a Truth
of Christ and the everlasting Gospel:
and there are some, who through Grace
know, what it is to be assured of the Love
and Favour of God through Christ, in
this Age, and can sing upon the Top of
the Rock of Ages, their Redeemer. They
can tell, what it is to sing the Lord's Song
in

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 in a strange Land; ay, and what it
 that inspires them to it. Oh, it is
 Breakings forth of Love to them;
 Streams of the celestial Paradise
 sweetly glide into their Souls, and
 them up to such a Pitch of *Assurance*
 that, if it was the Will of Heaven, it
 would immediately be dissolved into the
 Redeemer's Arms, crying out with
 Apostle Paul, *I desire to depart, and to be
 with Christ, which is far better.* So
 Souls often celebrate their Father's Prai-
 ses, for his ineffable Favours and Gra-
 ces, and it is their Duty so to do.

But none can bless God, for his Graces
 and Love aright, who are not *assured* of
 their Interest in them; for how can they
 bless God for that, which they do not
 know they have any Part or Lot in?
 From whence it follows, that the Do-
 ctrine and Grace of *Assurance* is a Tri-
 umph of God, and absolutely necessary to
 right, or, at least, the comfortable Per-
 formance of religious Duties, and is a Con-
 sequence of Heart-conquering Grace.

O thrice happy is the Man, who has
 a well-grounded *Assurance*, that his
 will be lasting, when the conceited Pro-
 fures of carnal Confidence shall vanish
 to Smoke, and disappear for ever!

Carnal Confidence, or *Presumption*, and well grounded *Assurance*, greatly differ, both in their Causes and Effects. The Causes of *Carnal Confidence* are Ignorance of God, of ourselves, of the Divine Law, of Christ, as a *Head* of Influence, or an unsanctified Knowledge of the Truths of the Gospel.

1st. *Carnal Confidence* flows from Ignorance of God, and the Perfections of his Essence; for the *Presumptuous* heap strange and false Imaginations of him, receiving him to be what he is not, and saying him to be *like themselves*. It would be endless for me to recite all the Conceptions that a natural Man hath of God; but, if we only take particular Notice of the Notions they entertain of God's Justice and Holiness, we may from thence conclude, what his Ideas are of the other Divine Perfections. A Man with this Stamp looks on God's Justice with a very unjust Eye; for he imagines it to be what it is not; he thinks, at least, it may be dispensed with, and that his Tears and Sorrow for Sin, with a few cold Prayers, will satisfy it; and in these Considerations the Man grows *Presumptuous*, and extremely confident of his own Salvation. *Ob!* saith he, *I have repented, I have done all*
O my.

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my Duty; and I doubt not but God is ve
well pleased with me. I have nothing
fear; for Heaven and Happiness will
my Reward. This is what I know to
 the common Language of our Age; b
 it is *Presumption*, because this *Hope*
Glory is founded upon the Dishonour
 God; and the Conceptions such Perfo
 form of his Holiness are as bad as tho
 they have of his Justice; for, when the
 commit Sin, they do not apprehend it
 be so vile, as some represent it; and, if the
 Sins are not too gross, they call them
 the fine Name of *Infirmities*, and tal
 very little Cognizance of them. The
 do not behold the Evil of their Natur
 and perceive that every Sin, though n
 ver so minute, as it flows from their co
 rupted Mass, carries in it a Contrarie
 to the Holiness of God; nor do the
 grieve in secret on that Account. The
 do not *abhor* themselves before the Lor
 but are carnally *confident* of the Goodne
 of their State; and all because they are ign
 rant of the Holiness of their Creator. Fro
 the Whole it is evident, that Ignorance
 God is the Cause of *Carnal Confidence*.

2^{dly}. Another Cause is Ignorance
 themselves. They do not know, th
 they have lost all Power and Strength
 do Good; nay, their very Will to Go

spiritual. They imagine, that they have an innate Power, and can secure their own Salvation; and so they lift up themselves above all Fears of Miscarrying. Another Cause of *Presumption*, or *Carnal Confidence*, is Ignorance of the Law of God. They fancy, that it is not so pure and extensive as some have affirm'd it to be; and, if upon Examination, they find it is, then they deny it to be an eternal Rule, and throw it away, introducing into its Room one that will bow to their own *vile Affections*.

Another Cause of this *Confidence*, *Presumption*, is Ignorance of Christ, our *Head of Influence*. They know not what the Communication of Grace from our Redeemer means, being entirely destitute thereof; for, if they had been *made partakers* of Jesus Christ by the Holy Ghost, he would have led them to Christ's *Love and Righteousness*, as the Foundation of their *Confidence*.

Carnal Confidence arises from an un sanctified Knowledge of Gospel Truths. There are many in this *professing Age*, who have *clear Heads and rotten Hearts*; who are full of the Doctrines of Grace, but their Hearts empty of the Grace of those Doctrines. They *hold the Truth*, but it is without *Unrighteousness*; they think, because they

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they know more than the rest of the Neighbours, that they are the *best* Saints; nay, they will treat others with Contempt, who cannot be so *carnally confident* as themselves; they are ever *sure* of God's Glory, and judge it inconsistent with the Truth of Grace once to question it. how they talk of *Election*, eternal *Love*, *Justification*, and *Salvation* in Glory above, whilst at the same Time they do not lay the Reins on the Necks of their Lusts! Yet their *Assurance* is unshakable. *Assurance*, did I say? I retract it, as an Error; for it is only vile *Presumption* because Grace from our Head of Influence leads and directs us into different Paths. I would not be thought here, to condemn a holy Triumphing in the glorious Doctrines just mentioned; provided through the Operations of Love and Grace, they are so sanctified, as to make me *love* my God, and *live* to his Glory; it becomes me to *make my Boast* and Triumph in them. What I condemn is only the Abuse of them, in *turning them into Lechery, Lasciviousness and Wantonness*; which Men void of Grace generally do, apprehending that a bare Persuasion of the Truth of these Doctrines is a sufficient Proof of their being *elect*, *justified*, and *saved*, without the Participation of Grace from

from Christ. I know, there are some who will deny it, and say, they do not believe but that they must have Grace from Christ the Redeemer. But, alas! this is more than a *Say-so*; for it is manifest to the impartial Observer, that they never had any Grace. If they have any thing which they call *Grace*, it leaves them in *Sin* and *Bondage* to their own lusts, which renders Jesus Christ a *Miser of Sin*: But this hath been already handled. Thus much for the Cause of *Presumption*. The Causes of a well grounded *Assurance* are,

1st. A due Conviction of Sin, and a thorough Sense of its deserved Misery.

2^{dy}. A clear Sight of Pardon and Forgiveness from the Redeemer, by the Application of his *Blood*.

3^{dy}. An unshaken *Faith* in the Blessings and Promises of the everlasting Covenant.

4^{thly}. A firm *Persuasion* of the Love of Christ to the *Heirs of the Promise*.

5^{thly}. A regular *Conversation*; for he, who knows himself to be saved, is likewise sensible, that such Conceptions do not arise out of the Sink of Sin and Abomination, but from a well ordered Conscience, by the Grace and Spirit of God in the Heart. I do not say, that a

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well ordered *Conversation* is the procuring Cause of my well grounded Assurance. It is only that *sine qua non*, without which, I cannot arrive at the comfortable Assurance of my Interest in God's Salvation; for the Promise of the Revelation of an Interest in God's Salvation made to such as the Psalmist describes *Psal. l. 23. Whoso offereth Praise glorify me: And to him that ordereth his Conversation aright, will I shew the Salvation of God.* The Person speaking in this Text is the Mediator; for *whoso offereth Praise glorifieth me*, me the Mediator; and *will shew God's Salvation* to that Man whose *Conversation* is well ordered, by the gracious Influences. Not that he can be saved, or arrive to the Pleasures of his Salvation, for his regular or spiritual Life; no, it is only the Path in which he shall advance to a full Assurance of Glory. It may be observed here, that it is the Work of the Mediator to reveal the Knowledge of Salvation unto the People; and he is fully qualified for this Work, for he knows the Secrets of Heaven, and, as the Prophet of the Church, infallibly discovers them in the Hearts of his Chosen; and he hath given us his never-failing Word for which *will shew the Salvation of God.* It

plainly appears, that the Causes or Fore-runners of a well grounded *Assurance*, and of a *Carnal Confidence*, are very different; and they likewise differ in their Effects; for the Consequences of *Presumption* are,

1st. Indulgence of Sin, and an Hardness in it. The *Presumptuous* do not understand the Meaning of Sorrow for Sin; nay, they judge it to be inconsistent with true *Assurance*.

2^{dly}. A Casting off the Worship of God, and Speaking contemptuously of it. They can *restrain Prayer*, treat the Ordinances of the Redeemer as *beggarly Things*, and live in open Rebellion against him, as King of *Zion*, and in a continual Contempt of his Laws, as if Jehovah had never *set him, as King, upon his holy Hill*; but the Effects of a well grounded *Assurance* are the Reverse of these; for,

(1.) Where there is this *Assurance*, there will be a living Opposition made to Sin; there will not be the least Indulgence of it, but rather strong *Desires* to be out of the *Body of Sin* for ever. Pleasure in Sin is foreign to such a Soul; and cannot indulge any Sin, though never desirable to its Flesh; for the Believer, who is *assured* of Salvation by Grace, can never be hardened in his Sin; his Con-

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science is ever tender about it, and knows what it is to *mourn* over it, with vehement Pantings after the State of spotless Purity.

Pfal. xliii. 2,
[3, 4]

(2.) A great Delight in the Worship of God. All Worship, as we have already observed, antecedent to *Assurance*, is a heavy Task, which appears from the Psalmist's Language, *Why dost thou call me off? Why go I mourning, because of the Oppression of the Enemy? O send of thy Light and thy Truth; let them lead me, let them bring me unto thy holy Hill and to thy Tabernacles.* And the Sequence shews, what would be the immediate Effects of this Discovery of Christ to the Soul, who is God's *Light and Truth*; would be Joy and Pleasure in Religion. *Then will I go unto the Altar of God, unto God my exceeding Joy; yea, upon the Harp will I praise thee, O God, my God.* Such Discoveries fill the Souls of Believers with Praises; and they cannot restrain Prayer, but must go to God with all their Suits, accounting it an unspeakable Blessing, that they have a God to apply to in secret; and all the Ordinances of the Redeemer are, as so many Conduit-Pipes, to convey to them the Blessings and Comforts of eternal Love. They love the Redeemer, as their King

and, as *Sion's* Children, they are joyful in him, and live above a vain and uneasy World, in true Rest and Peace, in *Assurance* of a better, when Time shall be no more. But,

8. and *Lastly*, Another Consequence of the Grace of God, in this Almighty Conquest, is *everlasting Glory* with the Redeemer in the upper World.

In the Prosecution of this Point, I shall, as divinely assisted, shew,

(1.) What Discoveries God hath been pleased to make of this State to us, that we may understand the Nature of it.

(2.) The Excellency of this Glory.

(3.) Offer some Reasons why all God's Children shall safely arrive at it.

(4.) Characterize the Persons that shall be brought to this heavenly State.

(1.) The Discoveries, that God hath made of this blessed State to us in this *Valley of Darkness*, are but obscure; not that they are so in themselves, for this Obscurity arises from the Darkness of our Understandings, and our Incapacity to comprehend them; yet Divine Wisdom hath not intirely left us destitute of the Knowledge of this State. We must confess, that we know but very little of it; for it hath not fully *entered into the Heart of Man to conceive*, what it is; which

* Facilius est
excogitare
quid non sit
quam quid sit.
Augustin.

which led one of the Fathers to say
That it could not be *conceived*, much less
expressed; but yet, where Glory is be-
gun, we may, from a low Degree of
Knowledge, say something, though ve-
imperfectly, concerning it, which is evi-
dent from God's Word, 1 Cor. ii. 9, *But as it is written, Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man, the Things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: For the Spirit searcheth all Things yea, the deep Things of God.* The Glory of this blessed State transcends all the Glory of the other Parts of the Creation, for it is more glorious than all the Glory of Thrones, Crowns, Palaces, and Kingdoms. *If Solomon, in all his Glory, was not arrayed like a Lilly,* what then is all the Glory of this World to the Glories of that perfect State, where all the Inhabitants are clad in shining Robes with the *Garment of Salvation*, the *Righteousness* of their Redeemer, and upon whose Heads are fixed immortal Crowns? The Glory of this heavenly World will extinguish the Glory of all created Excellencies for ever; for in this State the Inhabitants shall have no Need of the *Sun*, or *Moon*, or *Stars*, to shine upon them.

for the Glory of God and the Lamb are the Light thereof, in which all saved ones shall walk. Now, if this be true of a State before the *ultimate* Glory, it is much more true of the *ultimate* Glory itself, if we allow one Dispensation to be a Preface to another; which might be easily proved; and I shall, towards the Conclusion of this Work, hint briefly at it.

Well, doubtless, all Perfections will meet in this State of *ultimate* Glory; for in the *highest Heavens* all *Light* and *Glory* will together dwell in one Body, and with the brightest Splendor shine forth from the glorified Body of the Redeemer (who hath all communicable Light in himself) into and upon the *Saints*, those many Thousands of *glorified Bodies*; and they shall derive such a Brightness and Lustre from this World of *Divine Light*, that they shall *shine as the Sun for ever*, in the full Enjoyment of the best Company. There they shall have Society with the Whole of Christ's mystical Body, the universal Church; they shall *behold* all the Believers that ever they knew here below; they shall *see* all their Christian Acquaintance, and all their *Brethren* and *Sisters* in Christ, with their godly Ministers and Pastors, and will be a *Crown* and

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and Joy to one another. But this is not all; they shall see and know them they never saw before; for they shall there have Fellowship with the Patriarchs and Prophets, Apostles and Martyrs, and all who have died in the Lord; yea, and all the holy Angels, those bright Sons of the Morning, those fiery Seraphs, shall be their pleasant Companions, and they shall enjoy an ineffable Communion with them. Nay, here they shall enjoy the blessed Trinity in the Man Christ Jesus; for humbly conceive, that in Christ's glorified Humanity God will be only seen and known in that State, though in a manner beyond all our present most raised Apprehensions. The Presence and Company of the Redeemer, in our Nature, only with God in that State, will render it very dear and precious to us. Oh! if a Sight of the Redeemer is so delightful to us now, in a State of Sin and Trial, what will it be, when we shall behold him in this State of sinless Glory, where he shall be seen, without the least Interruption for ever?

Oh! what shall I say? If a Company of a few poor gracious Souls here below is so sweet, how ravishing will all this heavenly Company be to our Souls?

Object

Object. It is impossible for us to *know* one another in that State of Glory, because all past Things shall be forgotten for ever.

My *Answer* to this *Objection* shall be in the Words of a celebrated Author, who, *Drelincourt* upon Death, p. 516. according to my Judgment, hath done well upon this Point. His Words are these, "I may affirm for an infallible Truth, that the *Glory* of Heaven, as well as Grace, shall bring Nature to Perfection, but shall not destroy it. It shall add to it other Excellencies, but shall not take away those that it hath already; it shall not abolish any of the Faculties, but it shall beautify and enrich them with new Ornaments; and consequently, it shall not take away our *Memory*, which is one of the rarest Gifts and Abilities of a reasonable Soul." I know it hath been questioned, whether the *Memory* is seated in the rational Faculties, or not. I will not here enter into any Debate about it; but as I am sure of, that my Knowledge of Persons and Things, as it is superior to that of Brutes, must have a Place in my reasonable Soul; and that my Knowledge superior to that of Beasts is evident. For Instance, I know, that such a Cause will produce such Effects; and I know that

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that such Effects could not be produced but by such and such Causes. I also know, that from such particular Premises I may justly draw certain Conclusions. Now, it must be granted, that my Knowledge is more extensive and excellent than that of the brutal World; and, if so then, of Course, my Knowledge hath a Place in my reasonable Soul, which makes me to differ from the brutal Part of the Creation.

Now, this my Knowledge will be perfected in Glory, or it will not. If not then, I shall not be perfect, which cannot be admitted, because it is allowed by all Christian Authors of any Note, that Heaven is a perfect State, and that all its Inhabitants are perfect. If then, the Soul be perfect in that blissful State, it necessarily follows, that her Knowledge must be perfect; and if her Knowledge is perfect, then, we shall know one another, and many Passages of Scripture seem to speak out the Matter in hand; *Rev. vi. 9, 10. And when he had opened the fifth Seal, I saw under the Altar the Souls of them that were slain for the Word of God and for the Testimony which they held. And they cried with a loud Voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our Blood on them that dwell*

well on the Earth? Which implies, that they knew they were cruelly murdered, they could tell what they suffered in their pre-existent State. The Parable of the rich Man and the Beggar, Christ's transfiguration, and other Places and circumstances in sacred Story, sufficient to prove the Truth of the Point under consideration. It is, then, Matter of course to us, that we shall not be in the company of *Strangers*, or of such as we do not know; but we shall be *fully acquainted* with our Companions, and they with us; and we shall mutually love one another with a Love of *Complacency* for ever. We shall go forth towards one another with as much Strength and Speed as the *Wings* of our Souls can carry us; all our rational Faculties, in this State, shall be perfect, and our *Understandings* complete in the Knowledge of God and Good. Here we *know* but little; but we shall *know* all that we are capable of *knowing*. We shall *know* all the secrets of Nature in the Wonders of Creation, and become perfect *Philosophers*; as the Knowledge of the Creatures lost by *Adam's* Fall from his paradisaical State, it shall be regain'd upon our entrance into the celestial *Paradise*, with the greatest Advantage. We shall also
know

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know the *Mysteries* of Religion, and take
 in all the Wonders of *antient* Grace,
 the Design and Settlement of our Glory
 and Salvation; the *Love* that carried
 on, and fully accomplished it, and the
Power that applied it and *made us men*
 for Glory and Blessedness. Here we shall
know our God to our endless Consolation
 and our *Wills* shall be perfect, because
 they shall be poured out into the *Will*
 of God, *will* all Good freely, and for ever
 draw towards the Services and Plea-
 sures of the celestial World, not in the
 least byassed to Sin, or to any Thing short
 of the *chiefest Good*. Here our *Wills* are
 often rebellious; but there they have
 unalterable Submission to the *Will*
 of God. Here they are often bent toward
 the Creature, and draw strongly to tem-
 porary Enjoyments; but in that World
 to none but *God in Christ*, and *Christ*
God, and the endless Felicities of a peace-
 ful State: And it is impossible to be other-
 wise, because the *Understanding* perfectly
knows where all Good and Happiness are,
 which leads the *Will* into them, where
 it dwells steady and unshaken. Here our
Affections shall be wholly employed about
 God, moving continually towards him
 and shall rest for ever in him; for our
Judgment shall be without Error, and

Conscience without Guilt; never more charging Sin upon us to all Eternity.

Our Bodies shall also be perfect, as the Apostle saith, 1 Cor. xv. 42. *It is sown in Corruption, it is raised in Incorruption: cannot die, for it shall be freed from Possibility of Mortality and Suffering; shall there dwell with God to endless Ages in the Circle of Love, full of Beauty and Brightness; though it be here attended with Weaknesses, Pains, and sometimes Deformities; yet there it shall have Beauty, Strength, and Glory of the Redeemer's glorified Body put upon it, as the Apostle affirms, Phil. iii. 21. Who shall change our vile Body, that it may be fashioned unto his glorious Body.* It shall be full of Life and spiritual Activity, spiritual Qualities and Agility, and shall be so spontaneous in the Service of God, as to be no Log to the Soul. Thus, Soul and Body shall be perfect in the State of ultimate Glory; where both shall be employed in the noblest and most glorious Work; for they shall be continually exercised in the highest Services, singing forth the Wonders of Love and Grace.

[1.] The Wonders of God's ancient Love in Election, in higher and more extended Strains than they are capable of doing, in and under all their present Peace

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 and Joy in the Holy Ghost. Oh! what inconceivable Language will *Glory* and *Honour* be eternally given to God, for his early *Love*, in finding us the *Lamb who was slain* for us whom we were chosen by an Act of divine Sovereignty, *before the Foundation of the World*; and who, by the same of rich *Love* and *Grace*, was pleased to impute the *Righteousness* of the Redeemer to us, as our own, that we might be *justified* thereby, and so have a Right to this World of *Glory*. O wondrous *Grace* that we should be the Objects of his special *Love*, who in our pure Mass were more deserving than others, and in our corrupted Mass as Hell-deserving as that such as we should be appointed to our God to obtain this *Salvation* through the Redeemer. O *Glory, Honour, and Praise*, now, to his great Name! O *Hallelujah, Hallelujah*, to him for ever and ever. Amen.

[2.] In this State shall be celebrated in more noble Strains than, at present we are capable of, the Praises of the Redeemer, God-man, whose *Love* to us was as early as the Father's, as he is the Father and eternal Jehovah. He was pleased to take, as the second Person in our Nature into a personal Union

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his own infinite Person, in order to be a Mediator and Saviour, and did *in the fulness of Time*, in our Nature, fulfil all the Designs of infinite Wisdom, respecting the *Glory of God and our Salvation*. This will raise our Thoughts of the blessed Redeemer very high, and *open our mouths wide* in his Praises; for unto him, the glorious Jehovah, one with our Nature, shall we *sing Praises*; our Songs will be to him, *who hath loved us, and washed from our Sins in his own Blood*. *Glory and Dominion for ever and ever* the general Congregation of Saints shall sing, *singing, Thou art worthy to take the Book, and to open the Seals thereof*, i. e. to shew the secret *Mysteries* of the celestial State, and to discover to us the Glories that are before us: *For thou wast slain, and hast redeemed us to God by thy Blood*. Thy right to unfold to us the Beauties and super-essential *Pleasures* of this World is founded on thy Purchase: *Thou art worthy to receive Power, Riches, Wisdom, strength, Honour, Blessing, and Glory, O Lamb of God, for ever*. O Salvation be to our God, *who sitteth on the Throne, and to the Lamb!* O Millions of endless blessings be to our lovely Jesus, who hath saved us from the lowest Hell, and brought us to an endless and delightful Inheritance!

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tance! Oh, how will *Heaven* ring with the Triumphs of his *Praise*! O *Thoughts* fail me, my *Apprehensions* too scanty to conceive the thousand Part of that *Honour* which will be given to the Redeemer in *everlasting* *Glor*. I know it will be great, by what *So* are enabled to do, when under the refreshing Breezes of the Holy Spirit, for they go forth to him in high Strains of *Prai* and yet they think but meanly of the and long to join the heavenly Choir, where they shall do it better. As for the present *Praises* and *Thanksgivings* to the Lord Jesus Christ, they have already been insisted on, under the fourth Consequence. I apprehend, that Christ will be the Object of our Worship in the heavenly World; as he is the infinite and eternal God; for, as such, he effected our *Salvation*, in and by our Nature; and, therefore, in our Nature, we shall adore him for ever and ever. Amen.

[3.] Though the Holy Spirit, at present, is the Object of our *Adoration* and *Praise*, as hath been shewn in the former said Consequence; yet, in the celestial State, he shall be *praised* in a more glorious Manner; he shall be *magnified* for his *Love* to the Redeemer's mystical Body. He is the Almighty Lord, who wor

all Things after the Counsel of his own Will; he is our *Sanctifier* and *Guide* to the eternal World, and he it is that makes us meet for it; for by Nature we are all an *unclean* Thing, and, as such, unfit for Heaven. It is he who takes us into his own Hand by the Infusion of Grace, and melts us down into a Gospel Disposition, and makes us to see Sin in its own Countenance. He leads us to Christ to have all put away; and he applies Christ's *Blood* to our *Consciences*, for our *Peace* and *Joy* in believing. He strengthens our *Graces*, enables us to hold out, and is often pleased to give us a pleasant Passage into the other World. Now, if we had been entirely destitute of these Graces, we must have been lost for ever. O blessed be his glorious Name, he hath made us meet to be Partakers of the *Inheritance of the Saints in Light*! These Things, by a few of the Saints, are thought upon, at present, with Pleasure, as hath been observed; they can *bless* and *adore* the Holy Ghost with Joy; but, when they come to Glory, they shall do it after a better Manner, for there they shall, without any Interruption by reason of Sin and Darkness, bring forth his *Glory*, and *triumph* in his *all-powerful Grace*, which hath so effectually brought them to the State of end-

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less Bliss. There they shall break forth
 in high Acclamations to him, crying
 " *Grace, Grace, O irresistible Grace,* to
 " and upon us, who were *less than thou*
 " *least of all thy Mercies,* that we should
 " be the Objects of thy *Love,* and the
 " Subjects of thy *Grace,* who in our
 " selves are most *vile* and *Hell-deserving*
 " that we should be taken out of the
 " stinking *Mire* of our Corruptions by
 " thy kind Hand, and lifted up to the
 " State of eternal *Glory* and *Purity!*
 " *blessed, blessed be thy glorious Name!*
 " thou, by thy almighty Power, hast
 " *built us up upon the Foundation of the*
 " *Apostles and Prophets,* our Redeemer
 " himself being the *chief Corner Stone*
 " thou hast made us the *Habitation* of God
 " we are thy *Building;* thou hast built
 " us a spiritual *Temple,* and thou shalt
 " have the *everlasting Glory* thereof
 " *Amen and Amen.*" But I proceed to
 shew,

(2.) The Excellency of this Glory.

[1.] We shall enjoy the *everlasting Presence* of God; we shall be ever with the
 Lord in the beatifical Vision of our God
 so far as our Natures are capable of
 which made one to say *, *O what a blessed*
Sight will this be to see God in us, our
selves in God, and God in himself.

* O Beata visio
 videre Deum in nobis,
 nos in Deo, & Deum in seipso.
 Bernard.

[2.] W

[2.] We shall dwell in a near *Union* and *Communion* to, and with our God. Our *Union* will be very near, and our *Communion* more immediate than it can be, at present; for it will be without the use of any Ordinances, in the Perfection of Holiness, both in Nature and Life, attended with full Joys and Pleasures; we shall rest for ever in the Bosom of infinite Love with Crowns on our Heads, Palms in our Hands, and Songs in our Mouths. Alas! What are the Glories of Time and Sense to these Enjoyments? They are *temporary*, but these *eternal*; they have *Stings* in all their Tails, but these are *ever* pleasant, and can never annoy or bring the least Sense of Pain or Uneasiness to their Participants; for their Essence, Being, and Mode are without Tails, i. e. they have no End. But, perhaps, some poor *precious* Soul, that is beloved of God, may ask, what Grounds may be gathered from God's Word, that they shall enjoy this State, because they are under many Doubts about it?

Ans. The Promise of *Glory* is sure to all the *Seed* of Christ; and, though we believe not, he continues faithful, and cannot deny himself; for *faithful* is he that hath promised. Be not, therefore, cast down, for your *Glory* is certain,

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as will appear from sundry Reasons which we come to offer in the this Place.

(3.) Some Reasons why all God's Children shall safely arrive at this *Glory*.

[1.] The *Glory* of the Saints is sure because God hath *from the Foundation of the World* prepared it for them, as is manifest from that blessed decisive Sentence of the Redeemer upon his Saints, at the great Audit, *Matt. xxv. 34. Then shall the King say unto them on his right Hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* It is here, we see very evident, that God hath prepared for them a *City*; yea, a *City that hath Foundations, whose Builder and Maker is God* the Foundations of which are of eternal Duration. Now, if God hath prepared for his People such a *City*, and heavenly *Inheritance*, they must certainly come to the full Possession of it; or else it will necessarily follow, that Jehovah hath designed a Place of Felicity for Persons, that shall never arrive at the Enjoyment of it, which is such a Reflection upon the Divine Being, that the Notion deserves to be treated with Contempt and Abhorrence; for it will unavoidably follow that God was wanting either in his *Wisdom* or *Power* to do

or his *Power*; in his *Wisdom*, to purpose that which shall never be; or in his *Power*, in not effecting that which his *Wisdom* and *Sovereignty* contrived and appointed. But these Things are repugnant to the Divine Being, for our God is *Rock*, and his *Work* is perfect; he hath ordered nothing in his *Wisdom*, but what he always effects by his *Power*. It appears, then, that all those, for whom God hath prepared his glorious Kingdom, shall infallibly come to the Enjoyment of it. This is a solid and comfortable ground of Peace and Satisfaction, concerning my Right to the heavenly state.

[2.] The *Glory* of the Saints is sure, because the Redeemer hath purchased that State for us, and us for that State of *Glory*, that we might be brought to the full Enjoyment of it; and, therefore, we shall infallibly come to that Joy. We were bought with a Price, and are purchased with the Redeemer's Blood, that we might live with him, where he is eternally, and behold his *Glory*; and it is by Application of his Blood, and the Revelation of his Death and Resurrection from the Dead, for us, and in our stead, that we are begotten to a lively part of this glorious, incorruptible, undefiled,

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defiled, and never fading Inheritance.

Now, if Christ hath shed his *precious Blood* to these gracious Ends and Purposes, we may, without the least Hesitation conclude (if the Lord give us *Faith*) that not one *Drop* of Christ's *Blood* shall fall to the Ground; for Christ did not shed his *Blood* in vain, which he must do, if any of his *purchased* Ones fail of *Glorification*, and, if they do fail of the heavenly State, I am sure they must go down to Hell, from whence it follows, that the *Price* of Christ's *Blood* is lost, and perishes forever. This is so derogatory both to the Honour of God's *Justice*, and the Satisfaction of the Redeemer, that all good Men will abhor it; for, if Jesus Christ hath paid to Divine *Justice* a full *Price* for his People's *Redemption*, then, it can never comport with the *Justice* of God to plunge such into the bottomless Pit, and he never will, *For the Judge of the Earth will do Right*. If any, for whom Christ died, to redeem from Hell, go down into that forlorn State, it is a necessary Consequence, that he did not pay the Debt, or the *Price* due to infinite *Justice*, which, in fact, is a *Denying* him to be the Redeemer. This is treating his Blood with Contempt, and his *Righteousness* as insufficient, which is putting of him

Shame; but this none of God's Children dare to do; and for this Reason *Heaven* is sure to all the Redeemer's Seed.

[3.] The World of Glory is sure, because by the Holy Ghost we are *fitted* and *prepared* for it; the blessed Spirit *makes* us meet, by forming in us Principles of a spiritual Life, whereby we are enabled to love God, to live to him, and long after the full and complete Enjoyment of himself in a better State. Is it possible, then, to conceive, that the Holy Ghost should create such an holy, divine, and spiritual Appetite, without any Intention to satisfy it. Certainly, no. We may, therefore, conclude, that all who have experienced such Divine Longings, Hungerings, and Thirstings after the complete Enjoyment of God in the Perfection of Holiness, will certainly be satisfied; for *Blessed are they that hunger and thirst after Righteousness, for they shall be filled.*

[4.] The Saints shall certainly arrive at this World of Glory, because the Redeemer is gone to take Possession of it in his Names and Nature, and is entered there with Glory and Majesty; and he has told us, that *he will come again, and bring us to himself, that where he is there we may be also.* These full and ample Testimonies, of the Certainty of the Saints

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Saints Enjoyment of the heavenly Blessings are sufficient Reasons and Foundations that the *Inheritance* is sure, "Ay, said a poor tempted Soul, I believe that the *Inheritance* is sure to all Christ's Seed, but my Fears are, that I am not of the Number. I want the Evidences of it. I am ready to conclude, the Characters of God's People are not to be found upon me." In order to resolve this Case, I shall, as hath been proposed,

(4.) Characterize the Persons who shall be brought to this heavenly State of Blessings and Glory.

[1.] They are such as are called by Grace, and have felt the Power of Christ's Love on their Hearts *constraining* them to part with all, for the Sake of Christ, to receive the Gospel, and to be found in him, in his Righteousness. This is a Call to *everlasting Glory* in the Kingdom above.

2 Pet. i. 3.

[2.] They have Faith of the Operation of God, whereby they live on the Redeemer, his Person, Fullness, Righteousness, and Love, and are often grieved that their Faith is so very weak as it is, and at the Throne of Grace, they cry, Lord, increase our Faith. Lord, we believe, help thou our Unbelief, that we may glorify thee more in our Christian Course.

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[3.] They are *obedient* to the Redeemer and his Gospel; they *walk before God*, dear *Children*; they submit to him, as God's *Way of Salvation*; and they obey their Jesus with all their Hearts, willingly following him in all the Parts of instituted Worship.

[4.] They have the Grace of *evangelical Repentance* bestowed upon them by their Redeemer, who is *exalted to give it*, a Prince and a Saviour.

[5.] They have great *Love* to all the *Saints*; and that because they are *Saints*, and have the *Image* of their dear Redeemer stamped upon them. They *love Christ* in them, and esteem them, as the *Excellent* of the *Earth*, delighting in them, because they are the *Favourites of Heaven*.

[6.] They often look with a *longing and longing Eye*, for that *blessed Hope and glorious Appearance* of the great God and their Saviour, who is the Lord Jesus Christ, in the *Clouds of Heaven*, with *power and great Glory*. How glad would they, at some Times be, to see Christ by his *Power dissolve* the *Fabrick* of this world, and ascend the *Throne of Glory* to judge it. Their Language is, Lord Jesus, *come quickly*. These are the Experiences of those, who shall come to the heavenly Joy and Happiness of the eternal World;
and,

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and, if we can but truly say, that we have been enabled, but once in our Lives, be willing to part with all, for the Redeemer, and his Righteousness, and to follow him in all his Ways, according to the best of our Light and Knowledge; have been sorry, when we have failed and fallen short, and have longed for his Coming, put a Period to all inherent Failings.

this be the Case, O doubting Believer, let thy Frames be what they will, let them change and vary as the Wind, yet his Covenant-Love is ever the same, he continues faithful, and cannot deny his Covenant; and he who hath begun the Work will carry it on to the Day of Jesus Christ. He will never take away his Love; nor for ever deprive thee of the Gifts and Graces bestowed upon thee, which he hath called thee to the Enjoyment of: *For his Gifts and Callings are without Repentance.* He never will repent of what he hath done for thee through Christ, what he will do for thee through Christ, or of what he hath designed to do for thee with Christ. O may the great Almighty Lord God, Father of Mercies, and the God of all Consolation, the Spring and Fountain of all our Joy and Hope, enable us to live more out ourselves upon that Redeemer, in whom

Rom. xi. 29.

Person there are *treasured up* all *Righteousness* and *Strength*, and a *Fulness* of all *Supplies* for *Time* and *Eternity*. Thus we have gone through the blessed and delightful *Consequences* of the *Conquest*, which mighty *Grace* obtains upon the *Hearts* of the *Elect*, when they are brought to *Jesus Christ*.



C H A P. VI.

*What the Preaching of this Age
and what is the Duty of Gospel
Ministers.*

I Am very sensible, that it will be looked upon, as a Piece of Pride and Vanity, to offer to correct the *Ministers* of this *polite, thinking, and learned* Age. As for my correcting those Gentlemen who think themselves *polite and learned* I have sufficient Grounds to conclude that their Pride will not suffer them stoop to Correction, or Instruction, though the Lord knows, they stand in very great Need of both. For my own Part, I do not attempt to do either; but I hope I may be allowed to speak my own Sentiments upon this Point, without being thought to set myself up for a *Dictator* or a *Director*. I am not so vain as to imagine myself qualified, in all Respects for such a Work; yet it is possible, to be an Instrument, as weak as myself, to offer something, which, if attended to, may be of singular Service to the Church for *out of the Mouths of Babes and Sucklings*

God hath ordained Strength, and hath hid the great Things of his Grace and Gospel from the *Wise* and *Prudent*, the *Polite*, the *Thinking*, and the *Learners* in their own Eyes, and hath revealed them unto *Babes*, the little and despised Ones of the World. Now, *Whether they will bear, or whether they will forbear*, I am not anxiously concerned, but leave them to God, who can bring down the proudest *Abab* among them, when he directs an Arrow, taken out of the Quiver of his *Word*, and conveyed by the Bow of his *Divine Strength*, in his own secret Hand, between the Joints of the Harness, when mounted in a Chariot of Iron. How easily can he enter in, between all the Fortifications of *Art* and *human Literature*, by which they are lifted up in Contempt of those *plain Messages* of Grace, which God's *Micajabs* bring to the redeemed Ones, because they overthrow their *Avarice*, *Pride*, and *lordly Grandeur*.

In prosecuting of the Subject-Matter contained in this Chapter, I shall shew,

I. What are the general Doctrines which are in this Age preached by most of our *Non-Cons*, who assume to themselves the Title of *Ministers* of Christ and the Gospel.

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II.

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II. What those Doctrines are that *Ministers* of a Redeemer preach, and what is the Duty of all those who call themselves *Ministers*.

To begin with the first, *viz.* to the Doctrines commonly preached in the Age.

1st. The Doctrines of the *Arminians* and their Friends the *Pelagians*, who taught universal Redemption, and natural Free Will; Heresies destructive of the Honour of Christ and the Holy Ghost, and that tend also to destroy the Souls of Men; for, if the Redemption wrought out by Jesus Christ be for all Men, and put them into a salvable State, and the rest that remains to be done, in order to our possessing of this Salvation, is to be performed by us, as fallen Creatures, then we are all in a miserable Condition; because, if *Adam* fell from his original perfect Condition, how can we ever expect to stand in our lapsed State?

But the *open* preaching of these Tene hath been, by many of our great Men exploded, who have represented them as gross and pernicious Errors; they have made a *thundering* Noise against them and talked loudly about *free and efficacious Grace*, when all the while, in fact this hath been nothing else but *Masquerade*

ade; for they are *Arminians* still, *Pelagians* still, notwithstanding all they say to the contrary. This will appear to Demonstration from their general Mode of Preaching, especially in what they call the *Application* of their Sermons, wherein it is observable, that the *Spirit* is commonly excluded, nay, hardly so much as named; and, if he be named sometimes by them, it will not clear them of this heavy Charge of *Arminianism*; for they exhort Sinners, as such, after they have been laying down many Rules to walk by, in order to secure the doctrinal Privileges that they have been insisting on, to pray for the *Spirit*, which supposes that they can pray without him. Thus, they exhort Men in a State of Nature to do what is entirely out of their Power, which to me is downright *Tantalizing*; for it is as much as if I should offer a Man my Estate which is all in Land, and tell him I offer it to him freely; but he must take it and move it to another Part of the Globe. This, in fact, is to offer the Man nothing at all; for it is, in reality, only *Game* and *Mockery*. We would, then, conclude, that our *Doctors* and *Rabbies*, the Leaders of their several Parties, are Men who would not be guilty of *mocking* poor Souls. I am sure they profess

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fess to be blessed with more Holiness, and that they have a very tender Regard for the Good of Souls, which they make a very large Profession of, when they enter into their ministerial Function; I mean at the Time of their being, what they call, *ordained*. We are then bound by their own *Confession* to believe, that they are sincere, and would not be guilty of *mocking* Souls for the World; from whence it follows, that they believe that Sinners *dead in Trespasses and Sins*, are capable to do as they direct them. Now, they prove themselves to be *Arminians*; for listen, and you will hear presently these and such like Expressions, to fall from their Mouths, "Sinners, Make you Peace with God; get into Christ, receive him now to Day, while he is offered unto you. He is now on a Throne of Grace, and waiting to be gracious." Oh, do not slip this Opportunity, this Season and Day of Grace, which is now put into your Hands; for you may never have another! Oh, what would the Damned in Hell give for another Season of Grace! How do they rend and tear to think, that they have slipped their Season, and the Day of their Visitation?" And at this rate they go on with adding of Motives, and

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Directions how, to get their Interest in Christ secured, and to make a right Improvement of, what they call, *a Day of Grace*.

Now, all wise Men shall be Judges, if this be not *Arminianism* and *Pelagianism*; for this universal Way of offering Christ, Grace, and Salvation to Sinners, must be founded upon universal Redemption, and a sufficient Power in all to receive them, and make them effectual to eternal Life. It is, then, very evident, that these Gentlemen are *Arminians* and *Pelagians*, notwithstanding all they profess to the contrary: And I will take the Liberty to affirm, that such Preaching gives the Lye to the Doctrines of *Election*, *particular Redemption*, and *efficacious Grace*, for to me it is impossible to reconcile an *universal Offer* of Christ and Grace, and *particular Election* and *Salvation*.

If there be an *universal Offer* of Christ and Salvation made to Sinners in the Scriptures, then, God hath *designed* Christ, Grace, and Salvation for *all*; and, if so, where is *Election*? If you say, God hath not *designed* Salvation for *all*, according to the Doctrine of *Election*, then, you are *Blasphemers* of God, in charging him with *Deceit* and *Mockery*, whom you represent as offering Salvation

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to all, although he never intended it, but for a few in Comparifon of the World. My Prayer to God for you is, that he would be pleas'd to enable you rightly to look into thefe Things, and the End of them, which will not be *Peace* to your own Souls, nor the Souls of thofe who at prefent admire you. For my own Part I am at a Lofs to account for this your Way of Preaching. I am ready to conclude, that you do not *believe* your other Principles; for, if you did, I think you could not deliver Things fo repugnant to them. Gentlemen, *suffer a Word* from the Man whom you all *defpife*, that never deferv'd the Treatment he hath received from many among you. What I have now to fay is by Way of *Query*: Do you imagine, that by your Preaching of *Offers* you fhall convert more than the *Elect*; or do you think, that, if you do not preach in this Manner, that any of the *Elect* fhall miscarry, and come fhort of the Glory prepared for them, from the Foundation of the World? If this be the Cafe, read the Scripture which faith, *The Foundation of the Lord standeth fure, having this Seal, The Lord knoweth them that are his*; and, if you have read it, you do not believe it.

Object. We do not preach *Offers* of Christ and Grace from any such Considerations, but from Gospel Rules and Precedents; and to deny *Offers* of Grace is to deny the whole Scheme of the Gospel.

Answer. If to deny *Offers* of Christ and Grace to Sinners, as *dead in Trespasses and Sins*, is to deny the whole Scheme of the Gospel, then, I deny it; but I deny, that the Scheme of the Gospel is *Offers* of Christ and Salvation; nay, I affirm, that there is not in the Gospel of Jesus Christ one *Offer* to Sinners *dead in Sin*, or any Thing like it; *i. e.* there are no Invitations, Calls, or Exhortations to Sinners to perform any Thing out of their Power; Sinners, as such, are not exhorted to *come* to Christ, to *believe* in him, or to *taste* the Delights of the heavenly World. Perhaps, by the Way, I may be asked, What the Gospel is? I answer, The Gospel is *glad Tidings* of Grace and Peace to *the worst and vilest* of Men; it is a *Revelation* of the Love of the blessed Trinity: But yet it contains no *Offers*, nor is there any Thing in it, as was said just now, that puts Men in a State of Nature upon the Performance of any spiritual Actions, as can be very easily proved. The Texts of Scripture which

you cite, to prove your Notion of Offer are many, though the Word *Offer* is found in none of them; but the first Text you urge is *Matth. xi. 28, 29. Come unto me all ye that labour, and are heavy laden, and I will give you Rest. Take my Yoke upon you, and learn of me, for I am meek, and lowly in Heart; and ye shall find Rest unto your Souls.* This Text, you plead, hath in it what is equivalent to an *Offer*, though the Word be not found in it; you say, it is an *Invitation* to Sinners to come to Christ for *Rest* and *Peace*, &c. You might as well have quoted *Jobi. i. 21. There was a Man in the Land of Uz whose Name was Job.* This would as soon have proved, that Sinners, dead in *Trespases and Sins*, are invited to come to Christ for *Rest* and *Peace*. Is this your Skill in the Original? What, do you not understand the Letter of the Text no more than you do the Nature of the Thing? For the Letter of the Text, as well as the Nature of the Thing, proves its Fallacy since it is plain, that the *Invited* are such as *labour and are heavy laden*, and want a *Rest unto their Souls*. I do not say with a learned Author, That they *laboured* under the Burdens of the Ceremonial Law and so make it a *local Coming* upon the Feet, which may be a Truth; but I understand

Understand it of *spiritual Labour*, and of being *heavy laden* with Sin; and so it is an *invitation* to come to Christ *spiritually*, for *spiritual Rest*; and ye shall find Rest to your Souls. It may be, now, some will be ready to say, that I have given away the Argument. I say, not. Yes, says my inadvertent Reader, you have, in saying, that the *Invitation*, in the Text under Consideration, is to *spiritual Motion* and Action; so that Sinners in the Text are *invited* to come to Christ for Rest, that is, to *believe* in him, which is equivalent to an Offer. I answer, in my stating of the Argument I said, that Sinners, as such, *dead in Trespasses* and *sin*, and destitute of all true Grace, for whom I would be understood, were not *invited* nor *exhorted*, to the Performance of *spiritual Things*. You say, that I myself, from the Text under Consideration, have proved that to be true, which by my Concessions I deny as a Falsity. Now, all this seeming Triumph, the Text stands as a Bulwark against their *Arminianism*, in their *Offers* and *Invitations*; it contains no *Invitations* to *dead Sinners*, but only an *Invitation* to *living Sinners*, the *Living* in *Jerusalem*, who by the *Life* of Christ in their Souls have had made a *Burden* to them; unless these

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Gentlemen, who are so fond of *Offer* can prove, that Men, without the Grace of God, can be *weary* of Sin, and labour under it, as an *heavy Burden*, which they will never be able to perform; and, they should attempt it, let them remember this from me, that they will prove one great Truth to the World, that they themselves are very *rank Arminians* worse than I attempt to make them; and for my own Part, I am very sorry that they are so much made to my Hand. Well, then, the *Invited* are such as have the first Principles of a *spiritual Life* wrought in them, by which they are enabled to discover the *Burden* of Sin; it is *Life* that discovers *Deadness*, *Light* *Darkness*, and *Tenderness* of *Conscience* the *pinching Burden* of Sin. In Nature if you load a *dead* Man with never so many Weights, he doth not feel them; never cries, Take off these, for I am *weary* and *heavy laden*, and I labour very hardly under them. No, here is nothing of it; and the Reason is, because a *dead* Man is *dead*, and, as such, is deprived of all his Senses; whereas these Weights would be *intolerable* to a *living* Man, who would be *weary* of his *Burden*, and grieve at his very Heart to have it removed. Now, *invite* a *living* Man to come

with his *Burden*, and tell him you
will *unload* him, O with what a *Readi-*
ness will he *strive to come, to be eased?*
He comes to you with a humble Cry,
believing you will be as good as your
Word. Thus, *quickened Sinners come to*
Christ upon Gospel Invitations, in Go-
spel Administrations, to have the Burden
of Sin taken off, and to find Rest and
peace in the Redeemer; and now that
Word of the Lord is made good which
he find in Isa. xxvii. 13. And it shall
come to pass in that Day, that the great
Trumpet shall be blown, and they shall
come which were ready to perish. When
the Silver Trumpet of the Gospel is blown,
the Preaching of Christ, and the Truths
therein contained, then poor Sinners,
who in the Light of the Spirit have
been made to see the exceeding Sinfulness
of Sin, come to the Lord Jesus Christ,
where they find Joy and Rest unto their
souls. From the Whole, then, it ap-
pears, that the Doctrine of the Offers of
Grace and Christ to dead Sinners is not to
be found in this Text; and, I conclude,
where else in Scripture, for all the
Arguments which they bring, to vindicate this
long-spun Piece of Arminianism, may be
drawn from the Violence they suffer
by the same Means and Methods, as
Matth.

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Matth. xi. 28, 29. As for all those Texts in the *Acts*, where *Peter* and the rest of the Apostles *exhort* their Auditory to *repent* and *believe*, it is confessed that these were *spiritual Performances*; but yet the Persons *exhorted* were not *dead Sinners* but such as *Grace* had *pricked* to the *Heart*, unless a Man can be *pricked* to the *Heart* for Sins against Christ, which leads to him for *Happiness*, and ends in *everlasting Life*, without the *Grace* of God. The second Text, you bring for *Offerings* is *2 Cor. v. 20.* Now then we are *Ambassadors for Christ*, as though God did *commend* us by you: *We pray you in Christ's stead, be ye reconciled to God.* These Words, I conceive, contain in them *Offers of Grace* to Sinners *dead in Transgressions and Sins*, nor any *Exhortation to Reconciliation to God*, in his *Way of Salvation* by the Lord Jesus Christ; for the Persons, who are here spoken to, were of the *Church of Jesus Christ*; such as were *Saints* by effectual *Vocation*, of whom the Apostle had *stedfast Hope*, that they should be made *Partakers of Divine Consolation*, as appears from the first Chapter of this Epistle, the 1st and 7th Verses. *Paul an Apostle of Jesus Christ, by the Will of God, and Timothy our Brother, unto the Church of God which is at Corinth.*

inth, with all the Saints which are in all
Achaia. And our Hope of you is stedfast,
knowing that as you are Partakers of the
Sufferings, so shall ye be also of the Conso-
lation. Now, that these should have
Offers of Grace and Reconciliation made
to them, who were gracious, and called
to the Obedience of Faith, is, in my
Opinion, very strange, and what, for
my Part, I am not able to account for.
Neither can I give into another Sense
upon the Text, namely, that the
Church of Corinth was full of Disorder,
and had not submitted to Jesus Christ, as
King of Zion; and that the Apostle ex-
orted them, as an Ambassador for Christ,
to be reconciled to God, i. e. to be recon-
ciled to Christ's kingly Government, to
submit to his Laws and Ordinances, and
keep them pure, as they were deliver-
ed unto them. This Sense of the Words
seems to be, at best, but foreign, if there
be any Foundation for it; which I have
found to query, because those believing
Corinthians were a Church, and had sub-
mitted to the Lord Jesus Christ, in giving
themselves to God, and to one ano-
ther, in a professed Subjection to Christ,
which Profession constituted them a
Church, and entituled them to that Name;
therefore, I conclude, that the Reconcili-
ation

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liation intended in these Words is not
Reconciliation to Christ, as God's *Way*
Salvation, in our first Conversion, nor
Reconciliation to the *kingly Governme*
of the Lord Jesus Christ in his Church
 I, therefore, apprehend, that, when the
 Apostle in these Words saith, *Be ye reconciled to God*, he means a *Reconciliation*
God, in the various Dispensations of
 Providence. As if he should say, "I
 " Brethren and Fellow-Saints, you
 " apt to repine and marmur at the P
 " vidence of God, and are ready to
 " under your Sufferings and Trials,
 " not all these Things against us? Wh
 " makes you fretful and uneasy, in
 " much that you think God deals v
 " hardly with you, when it best becom
 " you to be dumb, and not to open y
 " Mouths, because it is the Doing of
 " Lord. I pray you, therefore, in Chr
 " stead, be ye reconciled to God's Dealin
 " for, though at present his Dispensati
 " may be grievous to your Flesh, t
 " shall hereafter yield to your Souls
 " peaceable Fruits of Righteousness. T
 " all he doth patiently, for his pre
 " Dealings with you are an Argumen
 " your Relation to him; for as man
 " he loves he rebukes, and chasteneth
 " Son that he receiveth. Let me, theref

beseech you, as an Ambassador for Christ, to be reconciled unto God, in all the Dispensations of his Providence; for a Resignation to his Will, in all Things, is most becoming a Saint." Ah! how necessary such an Exhortation as this is, at certain Times, to all God's dear Children, well known to the experienced Christi-

This I take to be the genuine Sense of the Text, which is foreign to all Offers, Tenders, and Proffers of Christ and Grace to dead Sinners.

The third Text you advance, to prove the Doctrine of Offers of Grace, is Rev. ii. 17. *And the Spirit and the Bride say, Come. And let him that beareth say, Come. And let him that is a-thirst come: and whosoever will, let him take the Water of Life freely.* It is evident, that these Words contain no Invitation to dead Sinners; for such only are invited, as thirst, and have a Will to the Waters of Life, which proves, that they are Partners of the Life in Christ Jesus, and that the first Principles of Grace are formed in their Souls, in the Creation of the genuine Appetite, unless, as was before observed upon another Text, a Man can after, and will to be a Participant of the Well-springs of Joy and Consolation which are in Christ Jesus, without the Grace

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Grace of God; the Consequence whereof many of the *learned* Gentlemen of our Age would not care to acknowledge. This, then, is an *Invitation* to them who are *made alive* by Grace, to come to the *Waters of Life*, which flow from Christ, the *Living Fountain*, for all the Refreshment, Support, and Joy, which is in this *Valley of Baca*. Of the same Import is *Isa. lv. 1. Ho, every one that thirsteth, come ye to the Waters*. Which I understand to be a *spiritual Coming* to Faith to the Lord Jesus Christ, for Joy and Strength; and not a *local Coming* upon the Feet to a Place where a Sermon is to be preached, and so an *Invitation* to bring their Bodies there to *hear*, because it is the Duty of the Ministers of Christ to *exhort*, not only such as *thirst* for the *Waters of Life*, but even those who are *dead in Trespasses and Sins*, to come to *hear* the Gospel preached, because, as Men, it is in their Power to bring their Bodies to the Worship of God. From the Whole, therefore, it is manifest that there are no *Offers* nor *Invitations* to *dead* Sinners, of Grace and Coming to Christ, by *spiritual* Motion; and that *Invitations* and *Exhortations* to *spiritual* Acts and Performances are made only to those that are *quickened* by the Holy

Before I dismiss this Point, I would
give the Liberty to ask these Gentlemen,
to whom it is that they *offer* Christ and
Grace? It is either to the Elect, or to the
Non-Elect. They say, to all promiscu-
ously. Then, they offer them to the
Elect; which is just nothing at all, be-
cause Christ and Grace were theirs, *before*
Foundation of the World; for he was
their *Covenant-Head* and *Husband*, and
Grace was given to them in him, *be-*
fore the World began: And as they offer
them to all, so consequently to the Non-
Elect, for whom God hath never design-
ed them; which, according to a former
argument, is nothing else but *Mockery*.
Moreover, *Offers* of Grace to all promiscu-
ously presupposes a *Power* in all to re-
ceive it; but, if all have not a *Power* to
receive Grace, and close with Christ,
then, an *universal Offer* cannot be true;
and, if all have a *Power*, then, the Doc-
trine of *Election* is false, *particular Re-*
demption is a Lye, and the powerful and
efficacious Working of the Holy Ghost,
in bringing Men to *believe* in, and to
close with the Lord Jesus Christ for *Life*
and *Salvation*, is a *Cheat* and *Delusion*.

These Gentlemen, therefore, *constrain*
me to judge, that they do not *believe*
what they themselves assert, because

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two Opposites can never be true in the same Sense; for I say again, that the Doctrines of *particular Election*, *Justification*, and *Vocation*, and *universal Offers* of Grace can never be reconciled. If they can, I will give up the Point; but, till then, I must beg Leave to retain my present Way of Thinking: And I can never conceive, how any wise Man can believe them to be both true, and, if they are both proved to be so, I would advise these Gentlemen, for once, (and I hope they will not think me bold in the Attempt) either to give up the Doctrine of *Free Grace*, or renounce the Principles of the *Arminians* and *Pelagians*; and then we shall know what they are; but at present, we are not capable of concluding any Thing about them, for they make us to doubt by their *halting* between two Opinions. Now, *If the Lord God, serve him*; but, *if Baal be God, then, serve him*. If the Doctrines of *Free Grace* are true, have the Courage to own them; but, if the Doctrines of *Universal Redemption*, *Free Will*, and *Universal Offers*, are true, maintain them, and do not be no more inconsistently with yourselves. Thus, it plainly appears, that *Arminianism* and *Pelagianism* are a Part of the Preaching of this Age.

2^{dly}. The Doctrines of the *Neanomians*, who teach, that the Gospel is a *new remedial Law*, containing milder Terms for Sinners in a lapsed State; for, where- the *good old moral Law*, which they say is *abolished*, did command *perfect* Obedience, this only requires that which is *sincere*; our *Doing* the best we can, in *believing* and *repenting*, shall entitle us to God's Acceptance. A late judicious Au- Mr. Richard Taylor.
thor hath done excellently upon this Sub-
ject. He saith, "If one saving Benefit The Establish-
were given to a Sinner, upon Supposi- ment of the
tion of his *Doing*, this would turn the Law by the
Covenant of *Grace* into a Covenant of Gospel, p. 37.
38.
Works, and the Terms of the Gospel-
Covenant would be more difficult than
the Terms of *Adam's* Covenant were;
because *Adam*, in his Innocence, had
perfect Strength for *perfect* Obedience,
but, in a State of Unregeneracy, we
have not the lowest Degree of *Life* and
Strength for *spiritual Acts*; and, after
Conversion, our *Strength* is but small.
It was as easy for *Adam*, in his primi-
tive State, to *obey*, as it is for us, in
our degenerate State, to *sin*; and no-
thing could be more moderate and
mild than that which was put upon
him, for the Test and Proof of his
Obedience. It was not to *act*, but to

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“ suspend *Acting* ; it was not to put for
 “ any *positive Act*, but it was only
 “ forbear the *forbidden Fruit*, or
 “ Fruit of one Tree in the Garden, wh
 “ he had Liberty to eat of the Fruit of
 “ the other Trees that were in it.

“ If any *Act, Work, or inherent Gr*
 “ in us, were made a Gospel Condit
 “ of our *Justification*, then, the Co
 “ nant of *Grace* would be as much a C
 “ venant of *Works*, as *Adam's Coven*
 “ was; and the Terms of it would
 “ more rigorous, because it was m
 “ easy for innocent *Adam* to com
 “ with the Condition of *perfect Obe*
 “ ence, than it is for the *strongest Beli*
 “ er under the Gospel to offer unto C
 “ sincere *imperfect Obedience*.” N
 if our *Faith* and *Repentance*, as *sincer*
 performed by us, be our *justifying Ri*
teousness in the Sight of God, then,
Righteousness and *Blood* of Christ are
 come of *no Effect*. This Scheme enti
 overthrows all the Doctrines of the
 spel, and sets the *personal Righteousne*
 Christ and his *Blood* aside, in the Po
 of *Justification* and *Salvation*; and
 this is too prevailing a Notion, in
 Age, is too notorious; for the *Pu*
 Language is, “ Sinner, be sure thou
 “ *sincere* in doing thy utmost to come

to what the Gospel requires: Be sure to keep yourselves *upright*, and free from all your Iniquities; and then you may conclude, that you are truly *gracious*, and in a fair Way to *Glory*." This is the Sound of our Day: And what is all this, but to make the Gospel of the Redeemer a *Law*; and to bring us into *Bondage*, by putting upon our Necks such a Yoke, as neither we nor our Forefathers were able to bear? Yet, notwithstanding all this Noise about *Holiness* and *sincere Obedience*, we see no more of it in the *Conversations* of these Gentlemen, than in others who talk not so much about it. But, perhaps, some ill-natur'd Persons, who have as little Love for the Redeemer's Honour, as I have for their remedial Law, upon reading of this, may say, The Author might have been silent upon this Head, for his own *Conversation* is none of the best, or as it ought to have been.

I Answer, It is very true, and I would fain know whose is? And I humbly pray and beseech all, who know me, to inform me, what I have done in Life that is so *criminal*, as to render me the Subject of *Scorn*, or *Dislike*, beyond others in the *sacred Office*. Upon Conviction, I will acknowledge it, and, as helped by

Grace, renounce it, bewail it, and do so no more. I could, if I durst, offer much in my own Vindication; but this I will venture to say, that I do not allow myself in the Practice of any *known* Sin. with I could affirm the same of all that I know, are too far sunk in this Scheme who appear to the World to be eminent for *Holiness*; but I forbear, being sensible that I am, in the *Body*, liable to many Frailties. And blessed be God for that which the World calls *Antinomianism* for it hath prostrated my Soul at Christ's Feet, with an humble Joy to admire *everlasting Love*, to bewail my own Weakness, to lament under my Shortcomings in Religion, and to long for a greater Conformity to the Redeemer. This hath rendered *Sin* most hateful, and *Holiness* most delightful; not a legal but an *evangelical Holiness*, which is possessed with Delight and Pleasure, without Horrors and slavish Fears. O once more blessed *Antinomianism*, that promotes, maintains, and carries on such a *Holiness* in Heart and Life, that all the *Neanomial* Schemes are incapable of effecting!

3^{dly}. There is a Sort of *Deism* preached among us in this Age, namely, an advancing the *Religion of Nature* above that

of Revelation; for the Revelation, which God hath made, is much neglected and slighted. I have heard from the Pulpit Reason preferred to the Scriptures in these, or such like, Modes of Expression, That the Scriptures were to be believed, and taken as a Rule, no farther than they were agreeable to the eternal Principles in Man, i. e. Reason. Had I given in to such Principles as these, it would presently have been the Language of the Generality of Professors and their Guides, O dreadful, this wicked Fellow! it is a thousand Pities, that there was not some Law to stop his Mouth; whilst the Guilty are, amongst some of them, dear Brothers; and the Reason of it is, because they came through an Academy, and had, perhaps, half a Dozen Presbyterian God-fathers, who laid their Hands upon them, when they made them, it may be, two-fold more Children of Hell, than before. Possibly, some will be startled at such Expressions as these, and think, that I am rigid, and carry the Point too far. I think not; and I hope my Readers will be of my Opinion in this Particular, when they understand what I mean by Presbyterian God-fathers, and a becoming more Children of Hell, than before.

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By *Presbyterian God-fathers* I mean their *Ordainers*, who, by the Act of *Ordination*, inaugurated such *Wretches* into what they call *Holy Orders*, whereby they are put into a greater Capacity of being *Enemies* to Christ and his Gospel. Had they remained in a private Station of Life, they could not so openly and easily have propagated their *poisonous Errors*; but their *Ordination* impower'd them to delude poor Souls, and give them an Opportunity to do greater Service to the *God of this World*; which is an Evidence, that they are *twofold more Children of Hell*, than before.

How dreadful is it to hear the *Scriptures* slighted, despised, and banter'd; Jest broke upon them, and prophane Applications made of them, by such as bear the Christian Name, and would think it very hard, if you should say, that *everlasting Confusion* will be the *Portion* of such? O that this *blessed Word*, which carries in it its own Evidence, should be treated in such a ridiculous Manner!

Quest. Wherein do the *Scriptures* carry in them their own Evidence, and prove themselves to be the *Word of God*?

Ans. Their *Predictions* prove them to be so; for the *Predictions* of the *Old Testament* have, many of them, had their Accom-

Accomplishment in the *New Testament* Times, especially such as have a Relation to the *Messiah's* first Coming; and they were such Things as had no Dependence upon natural Causes, as the *Birth, Life, Death, Burial, Resurrection, and Ascension* of the Redeemer, with the most remarkable Circumstances that attended them, as can be easily proved, and it is what most in the *Christian World* acknowledge. And by the same Rule we prove the Truth of the *New Testament*; for many of its *Predictions* are already come to pass. I will only instance in one, and that was the utter *Destruction of the Temple of Jerusalem*. We have it in *Matthew xxiv. 2.* *And Jesus said unto them, See ye not all these Things? Verily, I say unto you, There shall not be left here one Stone upon another, that shall not be thrown down.* This Prediction of the Redeemer was partly fulfilled, when *Titus* with his Army destroyed *Jerusalem*; but it had not its full Accomplishment, until the Time of *Julian the Apostate*, who, after he had made a *Profession* of Christ, and been a Reader of the *Scriptures* to the Church in publick, revolted to *Paganism*, became a bitter and implacable Enemy to the Lord *Jesus Christ* and his Interest, and endeavoured, by Fraud and Cunning,

to

to seduce the Lord's Servants to commit *spiritual* Fornication or Idolatry. His Rage, at last, grew so great, that he called Jesus an *Impostor*, and told the World, that he would make it appear. Upon this, he sent to all the *Jews* in the Empire, and represented to them, that the *Galilean*, whom they crucified, he was sure was an *Impostor*, because, when he was alive, he said, that their *Temple* should not have one Stone left upon another, that should not be thrown down.

Now, it is manifest, that, when *Titus Vespasian* sacked the City of *Jerusalem*, and wasted the *Temple*, he did not throw down every Stone of that Building; for the Foundation thereof stands now, as at the Time of its first being laid; and therefore, there still remain, one upon another, many Stones, that are not thrown down. This evidently proves, that he was a *false Prophet*; and, that all the World may know it, my Will is, that you go with me to *Jerusalem*, and rebuild the *Temple* upon the standing Foundation, there to worship your God, as of old; and this will be an everlasting Monument of his *Imposture*.

The *Jews* readily accept this Offer and go to *Jerusalem*; and, upon their Arrival, they set about the Work with clear

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clearing away the Rubbish, in order to raise up a Superstructure; but they had no sooner done it, than a mighty Wind came, and Fire out of the Earth, which took up the Workmen's Tools, and made them fly so vehemently about, that many of the Workmen were killed upon the Spot; and immediately there was an Earthquake which threw up the Foundation of the Temple, so that *there was not left one Stone upon another, that was not thrown down.* Thus, the Earth, which was made for the Redeemer's Honour, trembled for Fear, and with strong Convulsions threw that out of her Bowels, which, if it had remained, would have brought an everlasting Stain upon the Honour of the Redeemer, for whose Glory it was created. *Julian*, about this Time, was slain by an Arrow that came from a secret Hand, for it was never known from whence it came; and he was heard to say, in his expiring Moments, *O thou Galilean, thou hast been too strong for me.* Thus, the Redeemer accomplished his own Prediction, at a Time when he might most display his Power and Glory, in vindicating the Truth of his own Word; which sufficiently shews, that the *New Testament*, as well as the *Old*, is the *Word of God*; for Things
of

of this Nature cannot be *known* to Men, who are destitute of the Holy Ghost, because they are supernatural; nor could they be *foretold* by the Devil, in any of his *Oracles*, for they were all *struck dumb*; and, if they had not been *dumb*, they would never have *foretold* what would be so entirely destructive to the Kingdom of their God. But I need say no more, the *Word of the Lord* carries in it its own Evidence to the *Hearts* and *Consciences* of the *Children of Men*; and what *Reason* cannot do, through *Weakness*, *Divine Revelation* can, to the Joy of many, and to the *Praise* and *Glory* of his *Grace*, who hath *revealed* his *Mind* in the *Scriptures of Truth*.

4^{thly}. Another Sort of Preaching in this Age is *Arianism*; in which the *Godhead* of the Redeemer is denied, who, according to the Scheme of these Gentlemen, is no more than a *Creature*. I find this Age is run into very great *Extreams*. Some are so afraid of being thought *Arians*, and *Dividers* of the Natures in the Person of Christ, the Lord Mediator, that they have *deified* his Humanity; yet though I cannot *divide* the Natures in Christ the Mediator, I can *distinguish* them, *i. e.* the *Godhead* from the *Humanity*; for the *hypostatical Union* of the

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Natures does not *confound*; so that, when I worship God, I worship an infinite Being, a God who hath discovered himself to me, to have in his Essence a Plurality, which I humbly conceive, according to my best Light, can be called nothing better than *Persons*. I consider, then, so far as I am capable of understanding both Words and Things, that this God is *personally* united to the human Nature of Christ; and I worship him, as united to, and in this Nature, as in a *Temple* or *Tabernacle*, which God hath pitched, and not Man; so that the human Nature of the Redeemer is not the Object of my *divine* or *highest* Adoration; not but that a Deference is due to the human Nature of Christ, as was paid to the *Temple* of old by the *Jews*; for all acceptable Worship was either paid in, or towards that Place. This appears from *Jonah's* Prayer, *I said, I am cast out of thy Sight; yet will I look again toward thy holy Temple*. But they did not, nor were they obliged to worship it; no, they only worshipped the *true God*, who said, he would *dwell* in it, and who did in a most peculiar Manner *reside* there. This is manifest; for when the High-Priest went into the *Holy of Holies*, he there conversed with *God* from above the *Mercy-Seat*, who reveal-
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ed the Brightness of his *Glory* from between the *Cherubims*. Great Respect was due to this typical *glorious Place*; and much was shewn it. In like Manner, great Respect is due to the human Nature of Christ; but yet it is not the Object of *Divine Worship*, no more than was the *Temple* of old.

The Body, or human Nature of Christ, is the *Temple*, to which is confined all *Gospel Worship*; and in this *holy Place* I worship the God of my Fathers, believing all Things which are written in the *Law*, and in the *Prophets*, and in the *Psalms*; wherefore, I conclude, that worshipping the human Nature of Christ with the same *Worship*, which is due to the infinite first Cause, is *Idolatry*, a gross Error of our Times. On the other Hand, many deny the Redeemer's *Godhead*, and, as was before observed, assert, that he is no more than a *Creature*. This Error is destructive to the *Glory* of the Mediator; because it is of absolute Necessity, that he, who is the *Saviour of Sinners*, should be the infinite and eternal *Jehovah*. Two Things absolutely prove the Redeemer's *Divinity*; I mean, that his *Godhead* and *Manhood* are personally united.

1. His great Name *Jehovah*, which can never be applied to a *Creature*, in a strict

strict and proper Sense; for it is derived from a Root that signifies *Self-existence*, and is the Cause of all Causes. Now, this Name is never given to any but to Jesus Christ; and if he was not God, in his *highest* Nature, God, in giving him this Name, would *give his Glory to another*; for this Name contains all his *incommunicable Glory*, or what he is *essentially* in himself; and he is called by this Name in *Jer. xxiii. 6.*

Object. But this Name is applicable to a whole Mediator, as God-Man, and, as such, to the *Humanity*; and, therefore, it cannot be proper to the *Godhead* only.

Answer. I confess it is applied to the Whole of Christ, as Man and Mediator, but then it is only in a relative, and not in a strict and proper Sense; for the Scriptures sometimes apply that to the *Godhead* which is strictly proper only to the *Humanity*. Thus, in *Acts xx. 28.* his *Blood* is called the *Blood of God*; not properly, but because it was shed in Union to the second Person of the Trinity. In like Manner, if Christ, as *Man*, is called *Jehovah*, it is not properly, but because his *human Nature* is united to that *Essence* which is properly called by this Name; and that this Name cannot properly be applied to any Creature, as
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such, evidently appears from its Signification.

2. The Work, that infinite Wisdom designed to be effected by the Mediator, declares him to be *God*; because it is of such a Nature as cannot be performed by a *mere Creature*. This Work is *Satisfaction* to injured *Justice*; or else *Justice*, as hath been already observed, must be dispensed with, if the *Sinner* is *saved*, which carries in it a Reflection upon the Honour of infinite *Wisdom*, in establishing a Way of *saving Sinners*, to the Dishonour of one of his darling Attributes. Can it ever be imagined, according to the Light of Nature and Laws of Reason, that a Being, who is infinitely *wise*, should establish a Way of *Salvation* which is destructive to his own Honour? But the *God*, with whom we have to do, is infinitely *wise*, and cannot transact any Thing that is inconsistent with the Glory of any of his Perfections; and, therefore, his *Justice* must have a Glory and Honour equal with his other Attributes, in the *Salvation of Sinners*, which cannot be effected, as the Case now stands between *God* and fallen *Man*, without *Satisfaction*. *Satisfaction* must be given, or else the *Sinner* cannot be *saved*; for, if the *Sinner* is *saved* without *Satisfaction*,

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Son. The Prophet *Isaiah* saith, *The Lord is well pleased for his Righteousness sake*; which evidently proves his *Satisfaction*, and also that he is *God*; *God* in Union to that Nature which *obeyed* and *suffered*, whereby an *infinite* Worth and Value was given to the *Righteousness* and *Blood* of the *Man Christ Jesus*. Now, to deny that his *Godhead* gives a Dignity and Vertue to all he did, as *Man*, is to confound the Harmony of the Divine Perfections, in the *Salvation* of *God's Elect*.

Infinite Wisdom and *Love* proposed, in the Constitution of the Person of *Christ*, a Revenue of *Glory* to all the Divine Perfections; and it is the very Language of the *everlasting Covenant*, *Thou art my Servant, O Israel, in whom I will be glorified*. This was never done, if *Jesus Christ* did not *satisfy* the *Justice* of *God*; and he could never do it, had he been only a *Creature*. There are several other Arguments, by which the *Godhead* of *Christ* may be proved; but the Recital of them would swell this Work beyond the Compass proposed. However, there is one short Argument I would advance, before I proceed, which I draw from *John i. 3*. *All Things were made by him; and without him was not any Thing made that was made*. I conclude, that, if all

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Things were made by the Lord Jesus Christ, and nothing was made without him, and he himself no more than a Creature, he made himself; which is so extremely ridiculous, that it deserves no farther Notice.

The good and gracious God grant me, and all his own Children, a *Salvation* from all *Arian* and *Socinian* Errors, which are destructive to God's *Glory* and the *Souls* of Men; which he will do sooner or later. This is too much the Preaching of this Age.

Some other Notions are spread abroad in the World; but, as they are very little regarded, they are not worthy my Notice. Perhaps, some will object, That I have pass'd over *Antinomianism*, though it is an Error of the Times, and too much preached in the present Age.

Ans. I know no *Antinomians*, who are Men of any Reputation in the World, or Esteem in the Churches, or are taken Notice of by any honest Men; for, as to what is commonly called *Antinomianism*, it is, in fact, quite the Reverse. It is not what Men are pleas'd to call *Antinomianism*, that constitutes it to be such; for how many have been stiled *Antinomians*, and their Principles represented, as tending to the greatest *Licentiousness*, who

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would not have dared to have been guilty of half of what their Accusers daily practise. Let the Charge against them, called *Antinomians*, be proved, and then the World may with Justice believe it; but, till then, the Whole of their *Faith* is but *implicit*; they *believe* it, because their Teachers affirm it (who will, some of them, say any Thing against those who are no Friends to their *Pride* and *lordly Domineering over God's Heritage*) a poor Foundation; and it is greatly to be feared, that their *Faith*, in higher Matters, stands too much in, and upon, the *Wisdom* and *Authority* of their *Preachers*. As the Prophet saith, *The Priests bear rule by their Means; and the People love to have it so: But what will be the End of these Things? Surely, Shame and Trouble*. Let such remember, whatever their Teachers may tell them, that we *love the Law of God* better than they, and give it greater Honour than all the *Legalists* in the World; so that we are very improperly called *Antinomians*: But it hath always been the Fate of the Gospel to be thus reproached. The *alone Exaltation* of the Lord Jesus Christ, *our only Redeemer*, and *inconditional Grace* have been ever treated with Contempt, and aspersed, as leading to a *dissolute and sinful Life*; but sure I am,

as was before observed, that the great and glorious Things of *Free Grace* more promote *Holiness* of Life and Conversation than all their *legal Stuff*. We proceed now, in the second Place, to shew,

II. What those Doctrines are that the *Ministers* of a Redeemer preach; which is the Duty of all those who call themselves *Ministers*.

Ist. The Doctrine of *absolute Election*, in the *pure Mass*, above the Consideration of the *Fall*. I do not mean, that God was *ignorant* of the *Fall* of Man; but only that *Election* had not its Original under that Consideration. *Election* is an Act of *free Love* to a certain Number of pure Creatures, by which they are *chosen* out from among the rest of the same Species, in a *Head*, for the Enjoyment of God in a State of *everlasting Glory*; and this from *before the Foundation of the World*. The rest of the Creation were left, in their *pure and unfallen State*, which some call *Reprobation*; and they understand it thus, that God made Man with an *Intent* to *damn* him. This, I say, is what they understand by *passing by the Non-Elect*; and very horrid Conclusions have been drawn by the *Sublapsarians* from our stating of the Doctrine of *Election*. They themselves have otherwise stated it, and

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put it in a Light that is more agreeable to them: They have asserted, that our Sentiments have a Tendency to render God *cruel* and *unjust*; *cruel*, to *pass by* or *reprobate sinless* Creatures; and *unjust*, to *intend* their *Damnation*. They judge, that Principles of this Nature are inconsistent with the Divine *Honour* and *Glo-*
ry; and they cannot conceive, that an infinitely *great* and *good* Being, who is all *Love* and *Benignity*, can disapprove *pure* and *holy* Creatures; and, according to their Scheme, God doth not *pass by* his Creatures, as *pure*, but as *fallen*, and *de-*
signs their *Damnation*, as a *Punishment* for Sin; so that they are *left*, or *passed by*, as *fallen*. I must confess, that I have not any great Acquaintance with the Writings of the *Supralapsarians*; but, as far as I am capable of understanding this sublime Point, I do not see, but the *Supralapsarian* Scheme is the most just; and that God, according to it, can have nothing laid to his Charge, but *will be*
clear when he judgeth, and *overcome* when he *condemneth*; which doth not appear so clearly in the *Sublapsarian* Scheme, tho' calculated to clear the most High of those Aspersions cast upon his Divine Majesty by the *Remonstrants*, as drawn from the *Supralapsarian* Scheme. We will, with
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all possible Brevity, inquire into both these Schemes, and endeavour to set them in a true and proper Light, and then leave the *Christian* and *judicious* Reader to judge, which of these Schemes tends most to the Advancement of the *Honour* and *Glory* of him, who hath *created* all Things to that End. According, then, to the *Supralapsarians*, God, in the *electing* of his People to *eternal Glory* in the Lord Jesus Christ, their Redeemer, when they were in a *sinless* State, above the Consideration of the Fall, was no way injurious to the rest of the Creatures; for they were left in a *pure* State, with a Sufficiency of Power to abide in it. He did not, by *passing* them by, lay them under a Necessity of being *damned* by *forcing* them to *Sin*; nor did he infuse into them vicious Principles, to *make* them *sin* and *fall*.

Object. But God *knew* that they would *fall* and *perish*.

Ans^w. It is granted; but what is all this to the Purpose? His *Knowledge* was not the Cause of their *Fall*; for, though he *knew* all Things, and consequently that his Creatures would *fall* and *perish*; yet he did not, as was before, *oblige* them to it; for their *Fall* was their own Act and Deed. They *destroyed* themselves, by

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seeking out many Inventions; and, as they sinned against great Light and Love, in violating the Law of their Creation, God is not obliged by any Law, or any Revelation made of himself, to give them Grace and Salvation. It is very evident, then, according to this Scheme, that God is holy in all his Ways, and righteous in all his Works, with, and upon the Children of Men; and they can have nothing to object against his equitable Proceedings with them. They cannot say, that they were laid under a Necessity of being damned; for their Creator made them holy, and put them in Possession of the Felicities and Glories of a paradisaical State, which they have forfeited by Sin.

Object. What is all this to me? I was never personally pure; and, tho' Adam was, it doth not concern me. Must I perish for another's *Disobedience*?

Ans. It was the Will of the Law-giver to make this Law, and place innocent Adam under it, as a publick Head and Representative of Mankind. As such he stood; and, as such, he fell. Now, the Fall of Adam so far concerns his Posterity, that it renders them guilty; but yet God doth not punish them, until they are personally filthy. There is, therefore,

fore, no Room left for them to say, What, must we go down to Hell for another's *Sin*? No, no, they have *Sin* enough in themselves to sink them deep into the *Gulph* of *Misery*. But, on the other hand, let us a little consider the *Sublapsarian* Scheme, which teaches, that God *passeth* by none but such as he looks upon, as *Sinners*; he beholds their *Sin*, in all its aggravating *Circumstances*; and from this Consideration he assigns them over to *everlasting Destruction*, whilst he is pleased to shew *Grace* and *Pity* to some whom he designs to be Monuments of his *Favour* and *Compassion*. This is the *Sublapsarian* Scheme of *Election* and *Reprobation*; it asserts *Reprobation*, or a *Passing* by the Creature, as *impotent*, when it was in a State of *Incapacity*, and could not help itself; whereas, to be *cast off*, in such a *helpless* and *impotent* Condition, must inevitably prove the *everlasting Destruction* of all those whom God hath thus *passed* by; from whence it follows, that all those, who hold the Doctrine of *Election* and *Reprobation*, as under the *Fall*, do absolutely assert a *Pre-ordination* of those who are *passed* by to *Damnation*, which leaves a Ground of Plea for the *Sinner*. He may say, When I was *reprobated*, I was looked
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" upon, as in a State of Sin and Impo-
 " tence, and entirely incapacitated to
 " help myself; so that I am *damned*, be-
 " cause I must be *damned*." Now, which
 of these Schemes tends most to wipe off
 the Reflections that are generally cast up-
 on the Divine Being, the former, or the
 latter, the *Supralapsarian*, or the *Sub-*
lapsarian? I think the former; but
 must leave my Readers to judge for them-
 selves; for, if they are *spiritual*, they
 can judge all Things, whilst themselves
 are the Subjects of no Man's Judgment
 as the Apostle saith, 1 Cor. ii. 15. But
 that is *spiritual* judgeth all Things, yet
 himself is judged of no Man; or, as the
 Margin more properly reads it, *discern-*
eth all Things, yet he himself is discerned
by no Man. The *spiritual Man* can dis-
 cern *spiritual* Things from *temporal*, and
Truth from *Error*; he can discern some-
 what of the *Mysteries* of God's World of
Grace, and of the *Beauties* of his World
 of *Glory*, by comparing *spiritual* Things
 with *spiritual*, whilst he himself, in his
 Joys, Delights, and Rest, in his Conce-
 ptions of Divine Things, is discerned by
 natural Man. This is the Man I leave
 to judge the two Schemes.

Besides, let it be observed, according
 to the latter Scheme, that the *Elect* them-
 selves

elves must be considered, as *sinful*, in God's *Election*; for that they were *elect*-
ed in the Lord Jesus Christ is evident,
and will be agreed to by all who hold the
Doctrine of *Election*; and consequently,
the Redeemer, who was a *pure Head*,
had an *impure Body*, in God's *Election*,
which, for my own Part, I cannot ad-
mit; nor will it hold good, because the
Head and the Body are but *one*: Now,
God's *electing Love*, which was the
Height and Spring of *Love* to Christ
and his Church, could not, I humbly
conceive, unite an *impure Body* to a glo-
rious and *sinless Head*. From the Whole
it appears, that it is easiest to admit the
former Scheme; and we conclude, that
to preach the Doctrine of *absolute Elec-*
tion, in this high and exalted Sense, will
bring more *Glory* to God, and greater
consolation to the Saints, and strike great-
er *Confusion* into the Wicked, than all
other Schemes; for, give me Leave to
say, in one Word, that the *Sublapsarian*
scheme strikes at the Divine *Independen-*
cy, since it leads the great God out of
himself into a *Sink* of *Sin* and *Misery*, to
search Reasons of his Dealings towards
the *Children of Men*, and also makes all
the Doctrines of the *everlasting Gospel* to
stand upon a *false* and a *rotten Bottom*.

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If *Election* is founded upon the *Fall*, and all the other Doctrines of the Gospel and the Consequences of *Election*, then, the whole Scheme of *Grace* and *Salvation* is founded upon the *Fall*; which sufficiently proves, that *Grace* and *Glory* stand upon a rotten Bottom, since the *Fall* of Man, and not the Lord Jesus Christ, is the Foundation of the *Elect's* *Grace* and *Glory*. For these and several other Reasons, the *Supralapsarian* Scheme of *Election*, and not the *Sublapsarian*, ought to be preached. But,

2^{dly}. The Doctrine of *Union* to the Lord Jesus Christ, in its Causes, Comitants, and Consequences, should be preached by all, who call themselves Ministers of Christ and the Gospel.

Now, this *Union* to the Redeemer is either *natural*, *federal*, or *vital*; and the Preaching of these is of very singular Service to the Saints, and greatly tends to their Joy in the Lord, and Consolation in the God of their Salvation.

1. By a *Natural Union* to Jesus Christ I understand such an *Union* as there is between a Head and its Members. I mean such an *Union* as this did the *Elect* stand in to the Lord Jesus Christ, before the Foundation of the World, as can be clearly proved from the Scripture Account.

the Creation ; for though the *Soul* of the Lord Jesus Christ did exist before his *Body* ; yet, as an *Head*, he could not exist without a *Body*, because the Term *Head* is relative, and supposes a *Body*. Now, if Jesus Christ is *Head* of his Church from *everlasting* ; (I mean, *before the Foundation of the World* ; for so I would always be understood, by the Word *everlasting*, when applied to the Mediator, as *Head* of the Church) if his Church did not then exist, he was a *Head of nothing* ; he was a *Head* without a *Body*. This is, to me, such *unintelligible Nonsense*, that I shall never be able, I think, to take it in ; nay, I am apt to believe, that Men, who are blessed with larger Capacities than I ever expect to be Master of, will never come into it, because it is *monstrous* as well as *foolish* ; so that we conclude, that *Christ* and his Church were *one Body*, in the Beginning of *God's Way*.

Object. This supposes the *Pre-existence* of all *Souls*, as well as the *Soul* of Jesus Christ.

Answer. It doth not only suppose the *Pre-existence* of the *Souls* of Men, but affirms it ; but in this I know I am going farther out of the *common Road*, than ever. Here I expect, that some will *laugh*, and
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say I am *mad*; and, others, that I am full of nothing but *Whims* and *Nonsense*. They will be enraged against me, and *think*, and *speak*, all manner of Evil of me; and for no other Reason, but because I do not *think* and *say* with the *Unthinking* and *Clamorous* of this Age. I know, there are some who will tell me, that the Notion of the *Pre-existence* of all Souls was *Origen's Dream*, from the Schools of *Plato*; yet it is confessed to be true of the *Man Christ Jesus*. It is no Matter to me, if it was the Sentiment of the *Platonists*; for it does not, therefore, follow, that it is *false*; and, supposing it not to be true, I cannot apprehend that it is any great Evil, because I am not sensible, that it drags any *pernicious Errors* at its Heels; so that, if it be an Error, it is one upon the *right Hand*. But to me it appears plain, from God's Word, that all Souls *pre-exist* their *Bodies*; for, if all Things were created in the Space of six Days, and all very good, all Souls were also then created; and, if they were not created, till the Time of their *infusing* into the *Body*, it would necessarily follow, that the Work of *Creation* was not finished, and that God hath not *ceased* from all his Works, and entered into his *Rest*; but this Notion is so contradictory

to Scripture-Revelation, that I am constrained to treat it as *spurious*.

Object. The *Pre-existence* of *all Souls* cannot be true, because it is plain from common Experience, that we cannot tell, what were our *Conceptions* in this *pre-existent State*; but *all Souls*, upon their *Existence*, are capable of *Conception*.

Ans. If they are capable of *Conception*, it doth not, therefore, follow, that, in a *succeeding State*, I am capable of telling my *antecedent Conceptions*, so that there is no Force in the *Objection*; for if I cannot tell my *Conceptions* in my *Minority*, when, according to my *Antagonists*, I did *exist* and *conceive*, how shall I be able to tell my Way of *conceiving* in a *pre-existent State*? Let my *Objector* inform me, what *Ideas* he had of Things, when he was *born* into the World; and then he will demonstrate to me, that it is necessary to the *Pre-existence* of a *Soul*, for it to tell its *Conceptions* as soon as it *exists*: But, until my *Objector* can do this, he does nothing but raise a *Dust*, to *blind* himself and others. From the Whole it is manifest, that the *Soul* may *exist*, and yet not be capable of telling any of its *Conceptions*.

Object. But this Notion of the *Pre-existence* of *all Souls*, as *united* to the *Soul* of

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of Christ, their *Head*, who was God-Man, makes Christ the *Head* of the *Non-Elect*, and lays a Foundation for their *Salvation*.

Answ. The Lord Jesus Christ is a *Head* in a threefold Way; namely, of *Nature*, *Grace*, and *Glory*. Now, Christ, as the *Head* of *Nature*, is *Head* of the *Non-Elect*; for the Apostle saith, 1 Cor. xi. 3. *But I would have you know, that the Head of every Man is Christ.* Jesus Christ, as the *Head* of *Nature*, is the *Head* of the *whole Creation*; for *all Things* were made for him; and for his *Glory*; and *all Souls* proceed from him; for, when his *Soul* was created, it was as a great containing *Magazine* of *all Souls*; and as a *Vine* contains in itself *all its Fruit*, before it appears; so Christ, the *true Vine*, contains in himself *all Souls*, till they come forth into the *Bodies* assigned for them. Now, Christ, who is such a containing *Head*, must be *Head* of the *Non-Elect*; yet this does not secure their *Salvation*, nor lay the least Foundation for it; for though these *Souls* are *Branches* of Christ as the *Head* of *Nature*, yet from this *Stock* they cannot bring forth any *spiritual Fruit*; and, as they are in *corrupt Bodies*, they cannot bring forth any *perfect moral Fruit*. These, saith Christ

are such as *my Father taketh away*. John xv. 1, 2. *I am the true Vine, and my Father is the Husbandman. Every Branch in me, that beareth not Fruit, he taketh away; and every Branch, that beareth Fruit, he purgeth it, that it may bring forth more Fruit.* Now, I humbly conceive, that these *Branches* in Christ, the *Vine*, which may be *taken away*, are not those who are *loved* with an *everlasting Love*; for, if they were, then, is the *Love of God in Christ mutable*. If these were the *Members* of his *mystical Body*, and some of these *taken away*, then, is he *maimed*, and some of his *Members* would *perish*. From the *Whole* it is very evident, that Christ's *Headship* in *Nature* doth not secure, or lay a *Foundation of Salvation* for them, to whom he is *Head of Nature*; and, as the *Redeemer* is *Head of Nature*, he is *Head of every Man*, and consequently of the *Elect*. The *Elect* were never *broken off* from him, as the *Non-elect* were by the *Fall*, because Christ stood, as their *Head*, in a double Consideration beyond that of *Nature*; for he was their *Head of Grace* and *Glory* too, so that they have a *Divine Sap*, by which they *bring forth good and gracious Fruit*, and by farther *Communications of Grace* are *purged, grow, and bring*

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bring forth daily more *Fruit*, to the *Praise and Glory of his Grace*, who hath accepted them in the *Beloved*. Thus, the *Elect* are really united to the Redeemer; he is their *Head*, and they are his *Members*; and to this *Union* are owing their *Life and Joy*. All their *Graces* flow from this *Head*; their *Faith, Love, Repentance, Evangelical Holiness*, and *Obedience* are the *Consequences* of this glorious and happy *Union*, though we live in an *Age* that tells us quite the *Reverse*. We are told, that our *Faith* unites us to the Redeemer. I would only ask these *Gentlemen*, from whence *Faith*, and every other *Grace*, comes, that unites to *Jesus Christ*? Their Answer will be this, certainly from *Jesus Christ*. From *Jesus Christ*! When all the *Laws of Conveyance* are stopped up, and the *Way of Communication* is broken off. If this is good *Divinity*, I am sure it is bad *Philosophy*; for how my *Grace* can come from *Head*, to which I was never united, is altogether unaccountable. But it will be granted, that this *Grace* to me from *Christ*, in order to my *Union*, is a *Demonstration* of his *Love* to me; which implies, that he loved one, not united to himself; and this makes the *Divinity* as bad as the *Philosophy*; wherefore, I conclude that

that my *Union* to Christ, as a *Member* of his *mystical Body*, is the Cause of all the *Graces* of God in my Soul. This is what I call a *natural Union* to the Redeemer, to whom my Soul was *united*, *before the World began*. But,

2. The Redeemer and the *Elect* are *federally united*, they stand in one *Covenant*; for Christ, in the *everlasting Contracts* of *Grace* represented his *People*, as the *Head* doth the *Body*. We were in him; and he *covenanted* for us, as a *publick Person*: But this *Covenant* hath been already largely handled in the second Chapter, with our *vital Union*, in our *Participation* of the *Divine Life* in Christ. Our *Business* here shall be to speak a little to the *Causes* of this *vital Union*.

(1.) The *efficient Cause* is the *Love* of God, which constituted and set up the Redeemer, as our *Head*, to whom we are really *united*, as hath been shewn. If there is an *everlasting Union* to Christ, as some affirm (which is a glorious Truth, but not as they assert it, because they deny the *Existence* of the *Head* to which the *Body* must be *united*) give me Leave to ask such Gentlemen, Whether this *eternal Union* be an *Union* to the *Godhead*, or to the *reasonable Soul* of Christ? I am

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sure it is to one, or the other: To the *Godhead* it cannot be; for it would be *Blasphemy* to assert, that *Creatures* are one with an *infinite Being*. The dreadful Consequences of this may, in another Performance, be displayed, if I am call'd to it, and my God give me Life and Strength; but I conclude, that none will be so *vile*, as to propagate such a Notion. Perhaps, it will be *objected*, that this Union was only *federal*. This *Objection* supposes a *federal Head*; but an *infinite God* cannot be a *federal Head*, unless he *covenant* with himself, which hath been sufficiently exploded. It may be farther *objected*, That the first Person in the *Trinity* made a *Covenant* with the second. I answer, That this is such a *dividing* of the *Godhead*, the *Divine Unity*, that it amounts to *Tritheism*, too gross an Error to be admitted by any, who are sound in the Doctrines of the *Unity* of the *Divine Essence* and a *Trinity* of Persons; for though I believe, that there are Three Persons in one *Essence*, and by Faith distinguish the first from the second, if I once divide them I make of them Three Gods, as they do who represent the Persons in the *Trinity*, as *stipulating* and *re-stipulating* one with another: I say again, these are more Gods than one; or else

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God *covenants* with himself. From the Whole I take it for granted, that we were not, are not, neither shall we ever be united to the *Godhead*; nor, according to the Sentiment of those Gentlemen, can we be united to the *reasonable Soul* of Christ, because it was not; so that there is an *Union*, whilst, in fact, there is none, for *Union to nothing is Nonsense*. In a Word, this *Union* to the Redeemer, from everlasting, is *real* and *actual*, or else it is only *decretive* and *intentional*; if it be *real* and *actual*, it must be to some Head or Root; but, if it be only *decretive*, why is all this Noise and Difference about it with them who *believe* the same? In fine, to hold *everlasting Union*, and yet to deny the Doctrine of the *Pre-existence* of the Redeemer, is building a Castle in the Air; for, if *everlasting Union* be a Truth, the *Pre-existence* of a real Mediator is a Truth also; but if the *Pre-existence* of the Mediator is not true, then, *everlasting Union* is a Lye, as appears from what hath been already observed. If I meet with a Reply, I suppose it will be from this Quarter; though I imagine the Gentlemen of the other Side of the Question will be ready to say, that it is not worth their while to meddle with such an *out of the Way* Man as me.

However, if I am to have an Answer, pray let it be to purpose in this Way; and I shall give Attention to it, but to nothing else. But, to return to the Work, we may see, that the *efficient Cause* of this Union is the *Free Grace* of God.

(2.) The *meritorious Cause* is the *Love of Christ*, our great Mediator and Redeemer, who was our *Head of Representation* in Covenant, and in the Execution of it, in his *Life and Death*.

(3.) The *formal Cause* is the *Implantation* of Grace in the Heart, whereby an *elect Vessel* becomes a *Believer*, and possesses all the Habits of the *Divine Nature*, by which he *dies* to himself, and all created Excellencies. Mundane Honours are to him but *Toys and empty Bubbles*; and he *lives* to God, and upon Things that are permanent and durable which are *everlastingly at God's right Hand*.

(4.) The *final Cause* of this *vital Union* is a *Meetness* for the heavenly World. The *Graces* are handed down to us, not to give us a *Right* to, but to make us fit for that glorious State: *For without Holiness no Man shall see the Lord*. Without the *imputed Righteousness* of Jesus Christ no Man can see the *Face of God* in Peace
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and it is also impossible, without the *Holiness* of the *new Creature*, to see the *Face of the Lord* with Joy. Nay, *Heaven*, and the *Felicities* of that blessed World, would be no *Heaven* at all, to a Man destitute of the *Holiness* of the *new Creature*; for the Work and Employment of that State is *spiritual*, and suited only to the Senses and Faculties of the *new Creature*. This is the *final Cause* of the *vital Union* to Jesus Christ, even a *Meetness* for the heavenly State. The *Concomitants* of this *vital Union*, which *Ministers* ought to preach, are these,

[1.] Sweet *Intimations* of the *Love* of the Redeemer, a holy earnest *Cleaving* to him, and strong *Desires* after a nearer and closer *Fellowship* with this glorious Lord. The Soul cries out with the Spouse in the *Canticles*, *Let him kiss me with the Kisses of his Mouth; for his Love is better than Wine*. The holy *Longings* of a *gracious* Soul may be seen more largely, as hath been shewn, in the second Chapter of this Book.

[2.] Another *Concomitant* of this *Union* is a *visible Freedom* from *Guilt* and *Fear*. These are taken from off the *Conscience*; the *Fears* of Hell vanish, and all *Horrors* expire. Ah! this is a happy *Concomitant* of *vital Union* to a Redeem-

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er; for, though the Soul before was in ten Thousand *Terrors* about its eternal State, upon this *Union*, they all disappear. I will not say, that they never shew themselves again; for they frequently do, as we find by woful Experience; yet I believe it is often owing to the Preaching which the poor Soul sits under, for they, who sit under a *legal Ministry*, are often in great Danger of being in the greatest *Darkness* about their State. I know it by my own Experience, that, when I sat under a *Law-Ministry*, I was in continual Ups and Downs, and could never arrive at any *Certainty* about my State; but, when the Lord was pleased to bring me under the *clear Light* of the *Gospel*, by the *Ministry* of his Servant, Mr. Joseph Hussey, I was brought to live a more *comfortable* Life. My *Guilt* did not return so often upon me; for I had now the *Blood of Sprinkling* to go to; and I saw the *Covenant* in all its *Stability* and *Firmness*; so that my Soul came to an Anchor, where I did ride sweetly, and with abundance of *Joy*.

But in the third Place, the Consequences of this *Union* are,

First, A Communication of greater Degrees of *Faith*, *Love*, and *Obedience*, to supply all the *spiritual* Wants of Believers, and
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support them in their Christian Course; whereby they grow up into Christ, their Head, in all Things, and become strong Men and Fathers in him; for they are not always Babes, unskilful in the Word of Righteousness, and tossed to and fro with every Wind of Doctrine, but are growing in Grace, and in the Knowledge of their Lord and Saviour Jesus Christ, wherein they enjoy Peace of Mind, and a Satisfaction in their Condition.

Secondly, Another Consequence of this Union is *Perseverance*. They, being thus united to Christ, shall bring forth Fruit, even to old Age; for he, who hath begun a good Work, will compleat it, and they shall hold on their Way: And, because their Hands by Grace are made clean, they shall grow stronger and stronger; for their Path is as the Morning-light, that shines clearer and clearer to a perfect Day. They shall hold out to the very End; for, being in Christ by Free Grace, they shall never fall from him. The Grace they have from Christ is an Argument, that his Heart is full of Love to them; and whom he loves he loves to the End. His Love is unchangeable; he hates putting away, and will never give up his People, but will rest in his Love, and by continual Supplies of his Grace bring them to the End
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of their Faith, even the Salvation of their
Souls.

Thirdly, Another Consequence of this Union is the Enjoyment of the Kingdom of Glory, in the thousand Years Reign of Jesus Christ. This Kingdom is a Kingdom of Rewards, where all the Graces of the Spirit shall be rewarded; and they, who have done most for Christ under the Influences of the Holy Ghost, shall be put in Possession of the greatest Glory. Here every Man must appear, in his own Order; Christ first, and then they who are Christ's. First the Apostles; for in this State he shall place them upon twelve Thrones, judging the twelve Tribes of Israel. This can never be understood of the eternal heavenly Kingdom, for there all Judgment is over; and I am sure it is not applicable to the present Dispensation of the Gospel. It must, therefore, be the Kingdom in the thousand Years Glory; for the Saints shall live and reign with Christ a thousand Years, which is not true of any Believer under the Gospel; nor can it be applied to the heavenly State, because that is eternal. After the Apostles in this Kingdom are the Martyrs and Confessors, such as loved not their Lives unto Death, but were willing to forsake Honours, Glories, Crowns, and Dignities, for a
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Redeemer; the *Ministers*, and those who have done much for Christ and his Cause. They, who have *turned many to Righteousness, shall shine like the Sun*, throughout the Whole of this *Kingdom*; and they who have done much for the Redeemer's Interest, and for the Support of his poor Saints, shall be highly honoured in this glorious State: For then shall the King say unto them on his right Hand, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was hungry, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in Prison, and ye came unto me.* These are they who were the Objects of *electing Love*, and under the Influences of *mighty Grace* had lived to the Honour of a Redeemer, and the Joy and Support of his Church. They had been *faithful in a few Things*; and now they shall be made *Rulers over many Things*, and must enter into the Joy of their Lord. All the Saints shall be admitted into this *Kingdom*; for the Lord our God will come, and all his Saints with him; and they shall sit down together, as the happy Result of a *vital Union*, and the following of him in *Regeneration*.

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ration. There the *Saints* shall see his *Face* with *Joy*; and all *human Laws* shall be abolished for ever. The *Law* shall go forth from *Zion*, immediately from the *Mouth* of the *King* upon his *Throne of Glory*, and all *Tyranny* shall cease; for the *Consciences* of *Men* shall no more be imposed upon. Here *Zion* shall dwell safely, and none shall make her afraid; for she shall be a quiet *Habitation*, a *Tabernacle* that shall not be taken down, nor one of her *Stakes* be removed, or any of her *Cords* be broken. This State will be a *Preface* to the *eternal Glory*; and this is the *Kingdom* in which *Christ* will judge the *Quick* and the *Dead*, and render *Rewards* unto his *Servants* the *Prophets*. I know, that there are many who treat this great *Truth* with *Contempt*, and do not believe a *Tittle* of it: But I would here take *Leave* to ask such, what they will do with all those *Texts* that speak of *Rewards*, and their *Degrees*, as they are founded upon *Grace* and *Holiness*? For Instance, that *Text* where our *Lord* saith, to him who had improved his *five Talents*, *Well done, good and faithful Servant, be thou Ruler over ten Cities*; and to another, *Be thou Ruler over five Cities*. Here are *Degrees* of *Glory*; and they are founded upon the different *Degrees* of *Grace*;

Grace; for he, who had the *greatest Degree of Grace*, had the *greatest Share of Glory*. I would only know, where these *Rewards* in their different *Degrees* are to be enjoyed? If they answer, in *Heaven*, then, I say, *Heaven* is not the *Reward* of Christ's *Righteousness*; for, if it is the *Reward of inherent Grace*, it is not the *Reward of the Imputation of the Righteousness of a Redeemer*, which subverts the very *Foundation of our Salvation*. This leads me to conclude, that *eternal Glory* is not the *Reward of inherent Grace*; nor are there any *Degrees* in that *eternal State*; for, as it is a *Reward of the Redeemer's Righteousness*, and that *Righteousness* is upon all who *believe* without any *Difference*, the *Glory of the heavenly State* is the same to *all the Heirs of Promise*: And the contrary can never be proved, until it be made out, that the *Righteousness of Christ* is *imputed more* to one than another. To conclude, I only desire those *Gentlemen*, who are *Enemies to the thousand Years Kingdom of Glory*, that *blessed State of Rewards*, to give the *World* a *Sense of these Texts*, that speak of *Rewards*, consistent with the *Honour of the Redeemer and his Righteousness*, with its *equal Imputation* to all the *Elect*. This *Doctrine of the*
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Redeemer's *Kingdom* is full of *Comfort* and *Encouragement* to the *People of God*, in their *Passage* through this *World*, and hath a *Tendency* to promote *Godliness*, in *Heart*, *Lip*, and *Life*; and it is the *Duty* of every *Gospel-Minister* to preach it, as such.

Fourthly, Another *Consequence* of this *Union* is the *heavenly State*, when the *Kingdom* now spoken of shall come to a *Period*; for it *must be given up to God, even the Father*. Then the Redeemer, with a *pure Body*, will enter into the *heavenly World*, where his *People* shall be for ever with him; but the *Glories* and *Felicities* of this *State* have been largely handled, in the preceding *Chapter*. Thus much for the *Causes*, *Concomitants*, and *Consequences* of a *vital Union* to the Redeemer. These Things, less or more, are preached by the *Ministers* of *Jesus Christ*, and ought to be the *Preaching* of all who call themselves so: And sure I am, it would bring more *Glory* to *God*, more *Honour* to a Redeemer, and greater *Comfort* to the *Saints*, than all the *legal Trash* of our *Age*, which can bring none at all; nay, it is so far from doing so, that it *robs* *God* of his *Glory*, *Christ* of his *Honour*, and the *Saints* of their *Comfort*.

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3^{thly}. Gospel-Ministers preach the Doctrine of *inconditional Justification* in the Sight of God, before the Foundation of the World.

4^{thly}. They preach the *Pardon of Sin* in a Way of *Free Grace*, without any Conditions on the Part of the Creatures.

5^{thly}. They preach the Redeemer's *Divinity*, in Opposition to *Arianism*, and are helped to take special Heed, that they do not give away the Cause, as many do, through their *Unskilfulness in the Word of Righteousness*.

6^{thly}. They preach the Redeemer's *Satisfaction*, against *Socinianism*.

7^{thly}. They preach the *Authority of Divine Revelation*, in Opposition to the *Deists*.

8^{thly}. They preach the *Antiquity* of the Redeemer's Person, as *God-Man*, before the World began. They rejoice, that they have a Foundation for all they say of *Covenant-Grace* and *Union*; for all that others say of an *everlasting Covenant* or *Union*, without the *God-Man*, is entirely groundless.

9^{thly}. They preach the *Sovereignty* of the Holy Spirit, and the *Irresistibleness* of his *Work* and *Grace* upon the Hearts of the *Elect*.

10^{thly}. They

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10^{thly}. They preach the *final Perseverance* of the Saints.

11^{thly}. They preach the *Dreadfulness* of being found out of the Lord Jesus Christ, in the *great Day of Accounts*.

12^{thly}. They preach the different Estates of the *Righteous* and the *Wicked* to all Eternity.

These, and many more Truths, must be preached; and such as are consistent with these and themselves. They are to be *preached*, not *offered*; they must be *preached freely*, and left to the Holy Ghost to make what Use and Application he pleases of them. I confess, I have been somewhat bold in offering to *dictate*; and I hope I shall obtain Pardon, because what I have done was in *Love* to my God, *Zeal* for his *Honour* and *Truth*, and the *Comfort* and *Liberty* of his *Chosen*. But do not mistake me; for I do not *cry Quarters* for any Thing I have said, No, No. I crave no other Favour, than to be treated as a *Man*; and I know, if such a one takes me in hand, I shall be so treated. Perhaps, some will say, how can you expect any kind or tender Treatment, when you have dipped your Pen in Gall, and with the greatest Bitterness have wrote against all the *faithful Ministers* of Jesus Christ, whom

whom you have treated reproachfully, and set yourself up to be their *Dictator*.

Ans. This is a heavy Charge, and what I would not be guilty of, for all the World. God forbid that I should ever speak against the *faithful Ministers* of Jesus Christ. All that I have been doing is only a *Correcting* of those who err, in some of the glorious Doctrines of the Gospel, and preach such Things as tend to the *Dishonour* of the Mediator, and the Holy Spirit. I am so far from reproaching the *faithful Ministers* of the Lord Jesus Christ, that I love, highly esteem, and honour them, for their *Work's sake*; which is the Duty of all to their *Ministers*.



C H A P. VII.

The Portion which Believers have in the Redeemer.

IN treating of this Point, I shall shew,
 I. What is the *Saints Portion* in the Redeemer.

II. The Properties of this *Portion*.

To begin with the *First* (viz.) to shew, What is the *Saints Portion* in the Redeemer.

1. They have a *Portion of Wisdom*, which can never be exhausted. It is by the Communication of this that they are enabled to demean themselves *wisely, in their Day and Generation*. This *Wisdom* is good and *pleasant*; for, when a Man is brought by Affliction, Sorrow, and Darkness, to his very Wits end, it will be his *Guide* and *Director*; and he shall know how to *think* and *behave* in a becoming Manner. He shall *understand* what others are ignorant of; he shall *know the Loving Kindness of the Lord*, the *Secrets* of his *Covenant*, and the *Riches* of his *early Grace*, and *walk* in the *Comforts* of it. His *Portion* in his Redeemer makes him *wise to Salvation*; and the Apostle saith, that
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all the Treasures of Wisdom and Knowledge are hid in Christ: Unknown Treasures; for they are hid; so that, Believer, your Portion in your Redeemer, in the great and high Degrees of it, is still to come; for, when thou comest to Glory, thy Portion shall be opened to thee; and there shall be poured into thy Soul such Measures of Wisdom, that thou shalt see and know Things which could never have been understood without this Wisdom: And, at present, under all our Follies, this Wisdom is our Portion. Our God now beholds us wise in this Wisdom; for the Redeemer is of God made unto us Wisdom, to cover our Foolishness, as well as to direct us in our Christian Course. Believer, it is possible, that thou canst not account for many of the Dispensations of Divine Providence, at present; but, by and by, when thy Portion is paid, thou shalt account for them all.

2. *Believers have in their Redeemer a Portion of Strength; and they can say, that the Lord is their Rock and strong Tower, their Refuge and Strength in Time of Trouble. They have in him Strength sufficient to bear all the Burdens, which, in this Life, he is pleased to lay upon them. " Ah! saith the Soul, I have in " him daily Strength for daily Trials;*

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“ and I find, that, in waiting upon him,
 “ my *Strength*, according to his Pro-
 “ mise, is *renewed*; so that my *Portion*
 “ of *Strength* in Christ is handed out to
 “ me, in proportion to my *Wants*. O
 “ blessed be his Name, I have found his
 “ *Word* to be *true* from my own com-
 “ fortable Experience; for, *according to*
 “ *my Day*, *so hath my Strength been*:
 “ *Strength* to perform the Duties of Re-
 “ ligion with *Delight*; and *Strength*,
 “ when I have done, to *live above them*;
 “ *Strength* to *trust* my God, for Time
 “ and Eternity, and to *live upon* my dear
 “ Redeemer's *Fulness*, above all *out-side*
 “ Religion, and the *Pleasures* of this
 “ Life; *Strength* to carry me to my *Dy-*
 “ *ing-Bed* with *Peace*, and to conduct
 “ me with *Joy*, *through the dark Valley*
 “ *of the Shadow of Death*. The *Staff* or
 “ *Strength* of Christ is my Support in this
 “ *gloomy Vale*; for the *Word of the Lord*,
 “ in his *Promises*, is *Strength to the Up-*
 “ *right*, in which the *Righteous walk*,
 “ and all the *Glory* of their *Strength*
 “ stands only in the Redeemer.”

Believer, perhaps, at present, thy *Portion*
 is not in this *Measure* handed out to thee;
 yet thou *hast* it, it is *thine*; and thou *shalt*
have as much of it in this World as shall
 be sufficient to bring thee safe to *Glory*,
 though

though thou mayest not have so much as to make all thy *Way* thither *joyful*; but, upon thy Arrival there, thou shalt have *Strength* enough from Christ, thy *Head*, to enable thee to perform all the Services of that blissful State, without *Weariness* or *Fainting*, to Eternity.

3. Believers have in their Redeemer a *Portion of Holiness* or *Sanctification*. The Communications of it, at present, are but *short* and *scanty*; indeed, we have a small Part of our *Portion of Holiness* from the Redeemer, but it is not all our *Portion*; for it is only a *Pledge* or *Earnest* of what we are to have, when we come to *full Age*. We are often *mourning* under a *Sense* of our *Want* of a greater Measure of *inherent Holiness*, *bewail* our *Leanness* and *Deformity*, and *pray* for an *Alteration*: But this is our *Glory* under all our Straits, that we have as much *Holiness* in a Redeemer, as will *qualify* us not only for the *Company of Angels*, but for *dwelling in the Presence of God*; for the Believer, when his *Portion of Holiness* in Christ is paid him, will be *pure even as Christ is pure, holy as he is holy*. This is such a *Holiness* as *Legalists* never can attain to, by all their *Doings*; for all their *pretended Holiness* is nothing else but a Sort of *spiritual Wickedness*, because it

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leads from the Redeemer's Righteousness; but this Holiness always leads to it; and that Christ hath in him a Portion of Holiness to, and for his People, is evident from Scripture; for he is of God made unto us Sanctification, and in the Purity, that fills his human Nature, as it shall be communicated to us, we shall stand before God for ever.

O how sweet and pleasant will this happy Day be, when our Portion shall be fully given us, and the old Man turned out of House and Home for ever! Then shall we be filled with the Perfection of Holiness, and never more have any Desires to the Creature; for all our Delight shall be in the Lord. We shall never be troubled with an unbelieving Heart; no Darknes shall remain in our Understandings, no Rebellion in our Wills, no Inclination in the Affections, but towards our God in the Redeemer; no Error in Judgment, nor Guilt in our Consciences for ever. This blessed State admits of no Fears, it being a State of perfect Love; there our Portion of Holiness shall be fully paid us, and we shall be made like unto the Son of God.

4. Believers have in their Redeemer a Portion of all necessary Grace, in order to their Meetness for Glory, and their safe

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Conduct through this World. When *Believers* examine themselves, they find that their *Measure of Grace* is small; but that which supports them is, that they have a *Sufficiency* in their Redeemer, who will in a *Way of Faithfulness* hand out to them all they want; and their *Faith* is founded upon the *Promises of Grace*, that they shall have *Faith* enough to carry them through all their Difficulties, bear them up under all their Sorrows, and make their Way easy to the World of Bliss; and, when they are under *strong Temptations*, and are ready to *sink in deep Waters*, they then find a *Supply* from their Redeemer and Guardian, which enables them to keep their Standing. It is the repeated Experience of this that encourages them to *rest* in their *full Portion*; for in Christ there is *Faith* enough, and of every Kind; and this is their *Glorry*, that in their Redeemer they have a *Faith* of *Adherence*, of *Reliance*, and of *Assurance*. They are satisfied, that every Act of *Faith*, which they are to put forth, is already in *Christ Jesus* their Lord, and shall be given to them by the *Holy Ghost*; they can see, that all *Salvation-Work* is done in God, and is finished, as to their *Right to Glory*; and what remains is only to be done in them by *Grace*

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of a *Divine Operation*, and all that *Grace* is ready for them in their Redeemer, and shall be *made theirs inherently*. It is true, they *feel* but little *within*; and, if they had no more *without*, they would have no Foundation for *Comfort*, all Hopes of *Joy* and *Bliss* would *vanish* and *disappear*. O how *miserable* must they be, who have no more *Grace* than what they have *within*! If this was all their *Portion*, they would presently come to *Poverty* and an *everlasting Jail*; but they can *bless* their God for ever, that their *Portion* is in their Redeemer, and not in *themselves*. They see, in all their *contracted Love* to Christ and his People, that they have in him such a *Spring* of *Love* as can never be exhausted, and can, under the *Manifestations* of this *Love* to their Souls, go forth in strongest *Passions* of *Love* to him and the Saints; they can look upon Christ as the most *delightful* and *glorious* Object, and the Saints as the most *excellent* of the *Earth*. But, alas! their *Love* soon flags both to Christ and his People, a *Coldness* overtakes them, and they become *indifferent*. Now, this is all their *Glory*, that they have in, and shall have from their Redeemer such a *Measure* of *Love* as will admit of no *Abatement*, but be always *perfect*, *strong*,
and

and vigorous; but this will be in *Heaven*, and not before. O *blessed Portion* of Love in Jesus! *Blessed*, may we all say, be our God for ever and ever! who will fill his People with as much Love as shall redound to his own *Glory*, the *Honour* of Christ, the *Praise* of the Holy Ghost, and the *Comfort* and *Good* of their own and others Souls, whilst in this World; so that in the Redeemer they have all Joy in the Lord, as the Rock of their Salvation; but, alas! their Joys are like their other *Graces*, often gone, or else very low; and, if their present Joys, which are intermixed with so many Sorrows and Troubles, were all their Portion, what unhappy Persons would they be? for they are generally despised in the World, and undeservedly reproached. Now, if they had not before them greater Joys in view, they would be of all Men the most miserable; but this is the Matter of their Satisfaction, that they have greater Joys in their Redeemer, which they shall partake of beyond the Grave, in a World of perfect Bliss, where they shall delight themselves for ever in their God: And it affords Joy to them, now, through the great and gracious Hand of God upon them, that they are not left to go on without their Joys in the Lord; for their Joy in
him

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him hath been *Strength* to their Souls, and they have been made to *sing upon their high Places*. Their Joys fill their Souls with *earnest Longings* to be in' the *Perfection of Joy and Pleasure at God's right Hand*; they want the *Whole* of their *Portion* at once, and *desire to depart* to the *Realms of Blessedness*, where is the *Fulness* of their *Portion*; so that, at certain Times, their Joys have been made to *abound*. Well, *Blessed be the Lord*, that all their Joys are safe in their Redeemer; for he was *anointed with the Oil of Gladness above his Fellows*, and for his Fellows, his *chosen and redeemed ones*.

There is also a *Portion of Hope* for the *Blessings* of the eternal World. Our *Hopes* sometimes run very *low*; but in Christ we have a *full Portion*, and by the daily *Communications* thereof we are made to *hope to the End*; and, if it was not for these *Supplies* we should *fail*, and our *Expectations* would *perish*. *Hope* is a *Grace* of the lowest Rank, and where it is wanting there is nothing to give the Soul the least Degree of *Quiet*; but this we have found, when all *Hopes* have seemed to *fail* us, that a *Door of Hope*, in a *Valley of Trouble*, hath been opened unto us; so that a *sufficient Portion* of this *Grace* is laid up for us in our Redeemer,
and

and we are kept in *Peace*, and *Quiet*.

Rest is also our *Portion in the Lord*. Jesus Christ rests in his *Love* to his *People*, and they *rest* in him; and their *Portion of Rest and Peace* in Christ vastly surpasses their present *Rest and Peace*. As the Prophet *Isaiab* saith, *Thou wilt keep him in perfect Peace, whose Mind is stayed upon thee*. But the Redeemer's Mind was *stayed upon the Lord*, and he was kept in *perfect Peace*; which *perfect Peace* he possesseth and holds, as his *People's everlasting Portion*, which, in some good Degree, though not to *Perfection*, they enjoy in this Life. Now, *Peace* is brought home to their *Consciences* by the *Spirit*, in the Application of the *Blood* of the *Cross*, and they are made to go on in peaceful Paths, as *Foretastes* and *Samples* of what they have in *Reversion*, where all *Peace* shall be enjoyed for ever, and extended to them like a *River*, without the least *Interruption*. Here they *rest* in God, yet meet with many *uneasy Hours*; but, when they receive their *full Portion* in the other World, they shall *rest* in the *Bosom* of infinite *Love, Wisdom, Faithfulness, Power, and Immutability* for ever, in a Divine *Tranquillity*. This is their *Portion*; and all their *Graces* are kept alive by daily *Communications*

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tions of *Love*. All this, and a thousand Times more, is the *Believers* happy *Portion* in their Redeemer. Whatever their State and Condition be, they have a *Sufficiency* in Christ for their *Help* and *Relief*, *Support* and *Consolation*. If they are *poor*, they have a *Portion* of *Riches*, which are *great* and *inexhaustible*: *Riches* and *Honours* are with me, yea, *durable Riches* and *Righteousness*, that I may cause those who love me to inherit *Substance*, and I will fill all their *Treasures*. i. e. Every *Faculty* shall be *enriched*; the *Understanding* with *Light*, the *Will* with *Liberty*, the *Affections* with *Regularity*, the *Judgment* with *Discerning*, and the *Conscience* with *Peace*. If *naked*, they have a *Portion* of *Clothing* to cover them, and to hide their *Shame*; if *sick*, or *wounded*, *Health* and *Healing*; if *hungry*, *Food*; if *thirsty*, *Drink*: And, in a Word, all good Things are in Christ; and, therefore, to him do *Believers* look, for all *Supplies*, according
 Psal. xxxvi. 8. to the *Psalmist*, and are *abundantly satisfied*.

5. A *Portion* of *Glory*. The *Saints* have in *Hand* great Things, but far greater in *Reversion*. The *Hope* that is laid up for them in *Heaven* is beyond all their present *Conceptions*; and they know that their Redeemer is, now, in the *Possession* of these *Felicities*, in their *Names* and
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Nature, which are nothing less than Mansions of Glory; a House not made with Hands, eternal in the Heavens; an Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for them. But I now proceed to shew,

II. The Properties of this Portion.

1. It is an *ancient Portion*. It was put into the Hands of Jesus Christ, *before the World began*, as manifestly appears from *2 Tim. i. 9. Who hath saved us, and called us with a holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus, before the World began.* This plainly shews, that our God and Father was pleased to give to us, in the Hands of our *federal Head*, *Grace and Glory*. The Lord Jesus Christ saith, that he had a *Glory with the Father, before the World was*; but this *Glory* of Christ was *veiled*, whilst he was in this World; it was a *Glory* that he did not then possess, and, therefore, could not be his *essential Glory*, as *Jehovah*. It was, then, a *Glory* which he had, as *Head* of his *Church*, unto which he was then going, as the *God-Man*, and the same *Glory* from which he came; and this demonstrates, that he had in Possession for his *People*, both *Grace and Glory*, before the *highest Part*

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Part of the Dust of the World was made. Blessed be God, it is not a Portion of Yesterday that is conferred upon us, at Believing. No, no; for our Believing, as hath been shewn, is a Part of our Portion. Our Portion then hath on its side the Glories of Antiquity, which proves, that the Elect were very early upon the Records of Love; and their God and Father hath very highly expressed his Love, in the rich Provision he hath made for them in their Redeemer. The happy Portion given them in Christ, was before their open Existence or Appearance in this World; yea, before the Frame of Nature was fixed, which renders it amazing, and fills the Heaven-born Soul with such Joys and holy Extasies of Delight, that make him break out in great Admiration of this ancient Love, and say, "O
" wondrous Love, which took its Rise
" before Time, yea, from Eternity, that
" laid up for me, in my Redeemer, all
" the Treasures of Grace and Glory! O
" that I had more of this blessed Portion
" in my Soul, then would I bless and
" praise, admire and adore, more than I
" do, the Wonders of God's ancient Love,
" in giving to me such a happy Portion in
" my Redeemer, before his Works of Old;
" but, alas! I must wait, until I come
" to

"to the Original of my Joy and Portion; where I will praise, love, and adore, without Weariness or Fainting, for ever."

2. It is a *free Portion*. It is given by the Donor, without Money and without Price. The Saints Portion of Grace and Felicity is given to them, without any Consideration of their Tears, Prayers, or any other Duties whatsoever; for none of them were ever designed, as the Causes of any of their Enjoyments. No; for what God gives to his People he gives like himself; he doth not look out of himself for the Reasons of his Gifts to his Chosen in Christ; if he did, he would not be the efficient Cause of his own Grace and Favour, which carries in it a very dreadful Consequence, for it strikes at his *Independency*. I cannot see, that there could be any Cause in us of our own Graces; for, before Grace, there is nothing but Sin and Wickedness, which can be no Cause of Grace, nor of our Portion from God. We must conclude, then, that our Portion is free; and it farther appears to be so from its *Antiquity*, before our Existence; and consequently our Goodness could not be the Cause of this Portion.

Object. But it was given, upon the Consideration of our Goodness.

Ans.

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Ans. From hence it follows, that there is a *Good* in the *Creature* that never was in *Christ*, nor derived from him; for, if my *Goodness* was the *Condition* of my *Portion* in *Christ*, then, my *Goodness* is not that *Portion*, unless my *Portion* be the *Condition* of my *Portion*, which is very irrational. My *Portion* of *Glory* also is given me *freely*. I cannot *purchase* it; for all my *Graces*, at best, are but *Preparations* for that State. If any call this a *Condition*, their *Heaven* and *Glory* are *conditional* too: But *Heaven* and its *Blessedness* are not *conditional* in a strict and proper Sense. Indeed, we cannot be *saved* without *Grace*; yet we are not *saved* for it; and though we cannot come to *Heaven* without the *Graces* of the *Spirit*, yet we come there without *Conditions*, because we come there, not for our own *Doings* (for the *Graces* of the *Spirit* are not *ours*) but for his who wrought them; so that my *Portion* in *Christ* is a *free* and *inconditional* *Portion*. This Consideration leads me to admire the *Goodness* of my *God*, because it is the *Security* of my *Peace* and *solid Joy*; for, when I seriously consider what my *God* hath done for me, in *giving* to me such a *Portion* of *Grace* and *Glory* in my *Redeemer*, upon the Consideration of *nothing*
done

done in me, or by me, I am filled with steady and unshaken Pleasure; for as nothing in me could be the Cause of my Portion in Christ, so nothing done by me shall occasion the Forfeiture thereof. The Soul, that is blessed with a Divine and heavenly Principle, in these Conceptions, will praise and glorify his Donor.

3. It is a *safe and sure Portion*; it is out of the Reach of all our *Enemies*; neither *Sin, Devils, nor Men*, can take it from us. It is *laid up*, where these *Thieves cannot break through, and steal*. They do *sometimes, nay, very often, plunder us of all our Joys and Comforts, and carry away from us those golden Delights which we enjoy, in our Passage to the World of Honour and Renown before us; but, Glory be to his great Name, they only rob us of a few of our Traveling-Conveniencies, whilst our Portion is safe before us, in our Father's House.*

4. It is an *inexhaustible Portion*, which can never be spent. It is such a *Bank, a mighty Fund*, that let us *draw, as much and as long as we will, our Portion is still the same, and is no way impoverished. The Spanish Ambassador, who had the Curiosity to see the Treasury of Saint Mark in Venice,*

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was observed to grope into it; and, being asked the Reason why he did so, he answered, *It was to feel, whether it had a Bottom; which, saith he, I perceive it hath: But the Riches of my Master have no Bottom, alluding to the Mines.* Oh, may not Believers say, that they have looked into the *Portion* and *Riches* of *Time* and *Sense*, and perceive, that they have all an *End*, that they may soon come at the *Bottom* of them! But their own *Portion* of the Lord Jesus Christ can never be fathomed, nor the *Bottom* thereof sounded.

5. It is a *pleasant Portion*. It is *pleasant*, at present; and it is *pleasant*, in *Time* to come. Our *Portion* here is attended with such *Delights* and *inexpressible Joys*, that all the *Scepters*, *Thrones*, and *Diadems* of the *whole World* cannot yield *Pleasures* to equal them; and the *Joys* and *Pleasures*, that our *Portion*, at present, gives us, influences us to *despise*, when set in *Competition* with our *Portion*, all the *Glory* of *Mortals*; and that it will be *pleasant*, in the *World* to come, hath been evinced at large.

6. It is an *eternal Portion*. When *Millions* of *Ages* shall have rolled over our *Heads*, in that *bright* and *everlast-*

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ing Day, in which our Sun shall never go down, we have then as long to dwell in the blessed Fruition of our God, the Enjoyment of whom will be in the Man Christ Jesus, our everlasting Portion; where we shall celebrate the Praises and Glories of the Ever-blessed and Almighty Trinity, as our One only living and true God, and be encircled in the Arms of essential Love, for ever and ever. Amen.

F I N I S.



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Amen.

F I N I S